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THE SAIVA SIDDHANTA.*

No apology should be needed for the introduction of a sub this nature to an assembly of missionaries. It is an accepted nciple among us that he who would lead another must himself w the way; but it is not so commonly recognised that a know- e of the way must include a knowledge of the beginning as s of the end; of the starting point as well as of the goal; fields where we find our flocks as well as of the pastures to we would lead them. The first new thought that we may successfully to lodge in the mind of a Hindu or a Muhomma- for example, must be germane with something already there, for the selection of our first lesson, as for the ordering of all follows, a knowledge of those things to which the mind has dy attained is of the utmost importance. This knowledge, eover, will bring to us more than enlightenment, it will bring thy d not seldom inspiration, and it is only by the sym- rn, and by a sympathetic touch between mind and may hope to lead men from the entanglements of nd freedom of perfect truth I know, but a hearty ac- ould make most of us we have ever yet be- ously to heart and turn currents of thought that spoken of as Hinduism we chool of thought and to us with anything

* ... Conference.

To begin with, this system possesses the merits of
ıity. It is generally conceded that the Saiva Sidd
ectic system, and has drawn its constituent elemei
sources and along many channels. The name itseh
zle. How a Dravidian people came to use a pure Sanskrit na
ivan' as their appellation of God is a question that divi
holars to this day; but one thing is clear to all who have studi
ne question, namely that some of the essential elements
Siva worship are of the most ancient lineage in Tamil lan
arrying us back to bhairava forms of pre-Aryan times. What
more, if we omit the scattered hill tribes, there is no peopl
South India among whom these primitive rites are so preser
as they are among the Saivites. In the religious world the Sa
ystem is heir to all that is most ancient in South India, it is
religion of the Tamil people, by the side of which every other fo
is of comparatively foreign origin.

Along with the claims of antiquity the Saiva Siddha
comes to us with those of a great history, a history marked
such great achievements as give to it a unique place amon
faiths of India. At the time of the great Aryan invasi
simple forms of faith and worship which the invaders foun
such a hold on the life of the people that the result of the co
as the blending of two systems rather than the conquest of
hat itself would constitute a claim to renown, but the fact
ands out beyond all others in the history of the Saiva syste
one of later date. Long after the Aryan invasion came the I
dhist and Jain movements, and for a considerab period
whole of the Tamil country seems to have practic yiel
the gentle sway of these kindred systems, but the
nant that remained true to their own ancient form
reason to believe that the
shippers of Sivan, altho
years divided the vota
then arisen. When th
erant, and their system
were the first to rise aga
fierce struggle the old faith
Siva the twin foreign
and cast out from
struggle that what is
arose. Like the re

born amid the storm and stress of controversy, and the pe
its birth and early youth was marked by a great, though
not a very widespread, spiritual and intellectual awakeni
owe it chiefly to the great apostles of the Saiva Siddhant
that Buddhism, which until now holds its supremacy
and Burma, Siam and South Ceylon, while it divides h
with Confucianism in China, is not also the religion of South

It should further commend this system of doctrine
religion to our serious study that it has the largest followi
any form of faith known in the south of India. The follow
Râmânujâchâriar with their conspicuous nâmam, are so mu
evidence in and around Madras that we are apt to forget tha
Saivites are even in the Chingleput District more in number
hey, while in South Arcot, Tanjore, Coimbatore, Trichi
Madura and Tinnevelly their numbers greatly prepondera
the largeness of its following as well as in regard to the ant
of some of its elements the Saiva Siddhanta is beyond any
form the religion of the Tamil people, and ought to be ser
studied by all Tamil missionaries.

We have however left the greatest distinction of this
ill last. As a system of religious thought, as an exp
of religious faith and life, the Saiva Siddhanta is by
best that South India possesses. Indeed it would not
o include the whole of India, and to maintain tha
by its intrinsic merits, the Saiva Siddhanta represents t
water mark of Indian thought and Indian life, apart of co
he influences of the Christian Evangel. There is indeed
f the root elements of this system such an approach to
orms of thought, and more particularly to phases of
xperience, that the unbiassed student can hardly escape
iction that the Spirit of God who has wrought mightily i
n our fathers wrought also in the hearts of the authors
ystem, bringing partial order out of chaos; and that God v
nandeth light to shine out of darkness has shone upc
iving them a light to guide them, until the day should d
he day star arise in their hearts even as in ours.

If in anything that follows I am able to make good s
aim as this I shall at least have satisfied those who h
Saiva Siddhanta has a great claim on our ear

We have seen that in some of its elem

ıe system is a survival of the Buddhist and Jain period. ıe Saiva Siddhanta, which means the end or summing up ctrine of those who venerate and worship Siva as God, is ven to the philosophico-religious system that grew up 'orm during the period of the decline and disappearance dhism and Jainism from the Tamil lands. Much uncer- hangs over the question of dates, and disputants on a point juggle with centuries as though they were days, but facts ore to us than dates, and the founders of the system are a vell known historical characters, while its teaching is em- d in an authoritative collection of sacred books commonly n as the Tamil Veda.

mong the founders and apostles of the system the earliest to us was probably Mânikka-Vâçagar, and though his date disputed it would not be safe to place him much earlier he beginning of the 8th century. The long roll of Saiva which thus opens with Mânikka-Vâçagar closes with thi Siva Achâriar, and his date we know, for the date of is chief works is indubitably given as the year 1313 of our hese two points give us a period of six centuries during he Saiva Siddhanta as we know it to-day grew up and took Among the great names of its founders are, beside the two as marking the opening and the close of its canon, dhar, the most renowned, though hardly we ll its poet saints, Appar or Tirunâvukkarasar, of the chief of the early converts from i, a voluminous writer, but more Nambi Andâr Nambi, the compiler o author of the Tondar or Periapurânam thor of the Sivagnânabotham, Arul gnâna Siddhiar, and many others cognised in the classification of the The authors of devotional works yas, or Saints of the faith, while its s of books of systematic thought are as—teachers of its philosophy and ex Turning now for a moment from th t us survey briefly the general charact d literature of the system.

dent perhaps first in the study of the syst

of which are not aware of the change they are working. From Mânikka-Vâçagar to Umâpathi Siva Achâriar the writers are, so far as their intention and consciousness go, loyal followers of the ancient faith embodied in the Veda and later orthodox Hindu literature; but to the student it is soon evident that of the streams that have gone to swell the Saiva Siddhanta river there are two chief tributaries, namely, the Bhagavat Gita and other pure Vedantin writings on the one hand, and the Saiva Agamas, or Tantras on the other, the one providing a philosophical and the other a ritualistic basis for the system. The whole of Saiva Siddhânta thought draws suggestion and inspiration from one or other of these currents. Its own sacred books are divided into two, or perhaps we ought to say three, groups. First among these we have the eleven books collected and arranged by Nambi Andâr Nambi probably in the latter part of the 11th century, and commonly called the Tirumurei. Of these books the first three contain the hymns of Tirugnânasambandhar; the fourth, fifth and sixth contain the hymns of Appar or Tirunâvukkarasar, and the seventh the hymns of Sundarar. These together form the well-known Devâram collection. A part of the eighth book is devoted to Mânikka-Vâçagar, while the other books in the collection are made up of the hymns of minor poets. These eleven Tirumurei, or sacred utterances, are known as the Tamil Veda, and represent the devotional phase of the system. The second group or collection is didactic and philosophical in character and comprises the fourteen Siddhânta Shâstras. No less than eight of these works were written by Umâpathi Siva Achâriar, whose best known work is the Sivaprakásam translated many years ago by the Rev. H. R. Hoisington. Of the other six Shastras the Sivagnânabotham was written by Meikkanda Deva, and the Sivagnâna Siddhiar written by Arulnandi Siva Achâriar. The third division of this somewhat comprehensive literature is the Tirutondar, better known to us as the Periâpuranam, being a collection of tales or legends of the lives of the Saiva saints. In these three groups or collections it is the boast of Saivite enthusiasts that they have a complete system of sacred literature compiled and arranged so as to match the Vedas and purânas and shastras in Sanskrit.

From this tedious enumeration of the authors and sacred writings of the system we pass on to a consideration of its teaching. And here we find that the questions that have occupied the minds of the Saiva Siddhântists are the great vital questions that

lie at the root of all high thinking:—What am I? What is the manifold universe that lies around me? Who is he who is the beginning and cause of all things? How can he be known? And how can the finite attain to the Infinite? The sum of all our knowledge on these great questions the Saiva Siddhânta sums up under three symbols, which stand for the three great padârthas or categories which make up the sum of existence, namely, PATHI, PASU, and PĀSAM, the Lord, the Flock, and the Bond. These are the three eternal entities of the system, and accepting them in the order given we find that the foundations of the system are laid in a carefully conceived doctrine of God. It is indeed one of the strongest features of its teaching that it everywhere opposes its full force to every form of atheism. With the Sankhya system it postulates an eternal entity other than God and souls; but it takes sides with the theistic as against the atheistic Sankhya in asserting that the second and third of its categories, the flock and the bond, or human souls and the substratum of the phenomenal universe, are held in dead and dark inertia until the creative touch of God illuminates and gives them life. The existence of God is generally assumed in the system, though the Sivagnânabotham essays to prove it from the recurring evolution and dissolution of the phenomenal universe. The Tiru Arudpayan on the other hand assuming the existence of God declares him to be the Incomparable Lord, the All-Pervading, Changeless, All-Intelligent, First Cause of all things. This Matchless One, who is the eternal fountain of all life and being, the Saiva Siddhântists identify with Siva, not, mark you, with the Siva of the earlier Hindu trimurti, but with an exalted and glorified Siva, whom his votaries have lifted from his place in the common triad, and set in a position of absolute supremacy. To the Saiva Siddhântists there is but one Supreme Being, and he is Siva Perumân. The heavens doubtless are full of other gods but they are all his creatures, whom he calls to his foot, or orders on his service, while they lowly chant his praise, or haste to do his bidding. They are not even immortals, for they are born and die like other creatures, and change with the ever changing æons.

The system may therefore be regarded as cautiously monotheistic, while in its view God is in a modified sense the creator of all things. We say in a modified sense, because, as we have seen,

souls and the chaotic elements of the universe known as PĀSAM are held to exist in their undeveloped state from all eternity. God creates by bringing souls and pâsam or the bond together, and through the union evolving the present order of things, and his agent in this the first of his five acts is Brahma of the trimurti. He preserves all things by ordering and sustaining their being through the operation of Karma and the other parts of the triple bond, and his agent in this office is Vishnu. He himself performs the dissolution of all things in their time, both in the death of the individual soul, and in the changes of the æons. This is his own immediate act, though in the causing of death Yaman is often said to be his agent. He gives a period of rest between the births of the individual, and between the great æons of the world's history, that in this relief souls may gather strength to bear again the burden of their unexhausted Karma. And finally Siva Perumân shows unbounded grace, and grants eternal refuge to those who gain his sacred foot. These are known as the pancha kritia, or five acts of Siva; the order may sometimes be varied but the five are ever attributed to him, and the last act is ever the granting of favour and refuge, *anugraham*. The distinction between Brahman the impersonal, unqualified, and abstract entity, which is the ultimate source of all being, and Brahma the personal demiurge is not recognised in this system. Siva Perumân is the supreme self-existent One, on whom all things depend, Himself depending on none. He it is that evolves all things, and when all things are again dissolved into their original mala, or crude elements, He alone remains, the last refuge, from whom there is no return. Enough has been said to show that the system is not purely pantheistic, though its teaching often borders close on that doctrine. In answer to the question whether Hara, or Siva, is one with souls, or different from them, the Sutras state that he is both, one with them and different from them; He is bethâbetha. The ancient commentary on this sutra is an interesting example of clear and penetrative thought. "The word adwaitham cannot mean absolute oneness or *êkam*, as without a second no one can think of himself as one, seeing the very thought implies the existence of two things." This is surely a very sound and a very strong position that every act of conscious cognition implies duality, and the very effort to assure myself that I am one and there is no second is itself proof that there is a second which I first conceive and then deny. The commentary goes on to say

that the word *adwaitha* simply denies the separability of the two; the Lord and the soul are distinct entities, but bound together in an intimate and inseparable relationship. Many illustrations are used to set forth the bond of union by which these distinct entities are yet one;—as heat is one with the water that is heated, as light is one with the ether, as the human soul is one with the body and sense faculties which it uses, so is the Lord one with the soul, and yet he is not the soul, and the soul can never become the Lord. We thus arrive at a doctrine of God in his relation to the universe hardly to be distinguished from what is known as the higher pantheism of the West, whose exponents have been found amongst the foremost of our poets.

The question of the personality of God is not raised in the system in that form, but questions akin to it are raised and discussed at length. Great importance for example is placed on the distinction between reality and unreality in being, and in relation to this antithesis God is said to be the one ultimate and essential Reality. He is *SAT*, the Existing One, before whom all else is *asat*, not non-existent, let it be noted, but shadowy and unreal. An exception in part is made of souls, as we shall see later. From another point of view the Lord alone is CHIT, or CHAITANNYA, pure intelligence, beside whom all else is *achit*, or unintelligent, and apart from whom even souls are unilluminated and dark. Has God a form? is also a question often asked by Hindu thinkers, and the answer of the Saiva Siddhânta is that he has and he has not; that in the gross material sense God has no form, though for the purposes of his grace he can assume a form at will; but in the higher sense he has, and to the wise who know him his form is pure Intelligence and Love. His *rûpam* is *arudrûpam*, embodied grace, and he is known to his saints in all his gracious deeds. This may seem to the Western mind to be a juggling with words, and a confusion of the predicates that are possible of matter only, with those that are possible alone of spirit; but the Hindu mind has never drawn the sharp distinction between matter and spirit that is common in the West; its matter is often hardly more than a mode, or crude form, of spirit, while in its view spirit on the other hand seems little more than a subtle and attenuated form of matter; hence it is quite natural in such a system to speak of God as having a form, and in the same breath to declare that his form is His Intelligence and Love.

It is a strong point in the older Vedânta-Adwaitha system that

one cannot predicate qualities of the absolute, and the nature of Para-Brahmam is said to be *nirgunam* or *gunamili*, pure being, unmodified and void of qualities. On this question of *gunam* the Saiva-Siddhántists resort as usual to paradox and assert that the Lord is both; he is *gunamudeiavan* and *gunamili*. Here as in the former category there is a sense in which the qualities and modes of being known to us touch not him, and there is another sense in which he is acknowledged to be clothed in all gracious attributes. In the familiar banter which the Saiva-Siddhântists sometimes use towards Siva Mânikka-Vâçagar threatens in one place that if his master show not grace he will abuse his name to his enemies, he will call him "black throat, who ate poison from the sea," "the man crowned with the waning moon," "the mighty God gone wrong," and among such epithets is "*gunamili*," "the unqualified and useless." In reality this was no reproach on the lips of Mânikka-Vâçagar, but it is evident that the term was one of vulgar abuse on the lips of the enemies of the Saiva faith in the poet's time, and it is equally evident that to the Saint it was the expression of a conception of God which he held as true and sacred. To distinguish between the senses in which God may be said in the same breath to be *gunamudeiavan* and *gunamili* is not easy, but the authors of the system were probably feeling after the distinction that separates qualities that imply mutation, separateness and decay from the higher principles of being that are in their nature coherent, unchangeable and eternal. This distinction is finely drawn in a passage of Martineau's quoted in this connection by Dr. Pope:—"We never speak of the qualities or modes of God, and the reason is that these words imply change and diversity, like the phenomena that distinguish one species from another in the same genus, and this cannot be predicated of an Infinite and Eternal Being; all that is in Him is immutably there, and this relation of inherence and permanent co-existence in one nature is expressed by the word attributes." This view is claimed by modern commentators of the Saiva system, who hold that the expression *gunamili* simply denies that there is in the divine nature any quality that can be subject to change or decay. So then, as near as we can express it in our Western forms, the Lord is clothed in all gracious attributes, but he is free from all those qualities and modes of lower being that imply limitation and change. In yet another characteristic form the question of personality is closely touched. What pronouns are we to use in

speaking of God? Are we to speak of the divine being as he, or she, or it? To the pure *vedântin* it will be remembered God is ever spoken of as *it* or *that*, and his personal names are ever used in the neuter form. The Siddhântist on the other hand places it in the forefront of his doctrine of the divine nature that in naming it all the pronouns are to be used, *he*, *she* and *it*. For God is male and female and he is neither of these. As the phenomenal universe includes all three modes of being so must its author. He must not be limited by a predicate that is applicable to only a portion of his creatures; he must in his own being be all and more than all that the separate modes of creature life would convey to us. Such is the position taken by the sutras. Turning to the hymns we find God very rarely spoken of as *it*, and the names by which he is called are but rarely used in their neuter forms. By far the most common form is the masculine. In his love and tenderness God is sometimes likened to a mother, but he is far more frequently the father, the lord, the master, the owner, of the souls that look to him. In some portions of the hymns God is regarded as the subtle diffusive all-pervading essence and soul of all things, as the sweetness of the fruit or the fragrance of the flower, but along with this pantheistic strain there is the constant recognition of him as a person, and all personal acts and properties are attributed to him.

In the conception of God to which the hymns of the Saivite saints have given expression perhaps the most striking and persistent note is an overwhelming sense of the greatness, the glory and the might of his being; and every intimation of him that the soul receives serves but to heighten its wonder at the Infinitude of his nature. He is before and he is beyond all things, through all diffused, the first without an end. He is the causeless cause of all things, the creator of the creator. He is உயிருக்கு உயிர் life of life, the essence of all that breathes, and the light of our knowledge.

> In midst, beneath, above, in all contained,
> Thou art, my Sire, like oil within the seed.
> To thee nor wealth nor want, from heavenly ones to worms,
> And grass—(no limit)—all thou fill'st.

The efforts of the poet's mind, and the devices of speech to which he resorts to express the greatness and mystery of the divine being are often wonderful to follow, but the end of every effort is a confession that the being of God transcendeth thought

and speech. There is no mental formula through which it will not break and pass beyond our reach. He is less than the least and greater than the greatest; in Him all the opposites of our thought and knowledge meet, and stranger still, the absence and the denial of every pair of opposites must be included in our conceptions of him. He is false and he is true and he is neither false nor true, he is great and he is small and he is neither great nor small. "The boundless ether, water, earth, fire, air, all these thou art, and none of these thou art, but dwell'st in these concealed." His nature is incomprehensible; to the gods, even in a dream he is hard to know, impossible to attain; Brahma and Vishnu too have sought and never found his foot. In the mysterious greatness of his being he is even to the gods past finding out. Then too his self-revelation is often a puzzle and a bewilderment. His way is dark and hidden from us, and the unexpected meets us everywhere. He hides himself from his saints so that they seek but do not find; he meets devotion with apparent displeasure, shows anger where they look for love, and leaves even his loving ones to wander for a time in darkness and sorrow. But these experiences also are to the Saivite saint but another proof of how far the divine transcends the human,—his infinite our finite, and the true mystic rejoices in the darkness that hides as well as in the light that reveals the face of God.

It is a further proof of the greatness and power of God that he sustains and orders all things in the world with absolute ease. He is the life of all that lives, and the mover of all that moves, and his work is never more than play, a movement of the utmost ease, performed always with joyous pleasure, and to the ordered rhythmic movements of the dance. This seems to be the idea within and behind those pictures of Siva that present him to us as the sportive deity, playing in the universe, playing in the soul, or dancing in the temple of Chidambaram. In the same sense we are assured that God works, not as we understand work, but wherever his presence, or *prasannam*, is there the work is done. An instance this of how they and we get sometimes to the same truth from opposite ends; we say that God is wherever he works; they say "wherever God is, there is the work done." And yet I am not sure that there is not behind this slight difference of expression a vital difference in our respective conceptions of God.

Interwoven with this teaching of God's manifold greatness

is another thread which is even more distinguishing and characteristic of the system; namely the doctrine of God's essential goodness and grace. It is in this part of its conception of God, and in all the elements of truth implied in it that the Saiva-Siddhânta comes so near as it does to our Christian teaching, so near indeed that no other school of Indian thought has anything like the same interest for us. We have seen in another connection that God's form is said to be His Grace and Love, and however much we may object to the phrase the idea behind it is one of the root ideas of the system. It is in his free grace and love that God, the unknowable, whose being is beyond our ken altogether, becomes God the known, the spoken word revealing the hidden thought that none could reach. All the self-manifestations of God are manifestations of his grace. His *sakti* or power is *arudsakti* or grace-power, and this is true of every form it takes and every act that it performs. His *sakti* may be *parasakti* or the power emanating from him in the creation and government of the world, and spoken of by the authors as represented in the female element, still in all its operations, from the creation of the bond or pâsam to the provision of Vîdu, or release; it is still from beginning to end *arudsakti*, God's gracious power and work. The divine power may again become known as *gnânasakti*, quickening our dull minds, lightening our darkness, and showing God to us as the gracious master and teacher of his saints; still it is grace that originates all and works all. As in our Christian view, Grace is not merely a remedy against human frailty, and the evils that beset our embodied life, it is of the essence of the Deity, and is present equally in every divine act, from the first to the last. Among the epithets which Saiva saints address to Siva there is none so frequent as this, and it occurs in many connections; He is "the Lord of grace," the "hill of bliss," "the mount of grace," the "*arudkadal*" or sea of grace. His grace is said to be like a father's pitying care, or a mother's tenderness and it is more than the love that a man bears for his own soul. We shall have occasion to return to this doctrine presently in another connection, but we pass on from it now, with the quotation of a verse from one of the old Saivite mystics,

அன்பும் சிவமு மிரண்டென்பார றிவிலார்
அன்பே சிவமாவது யாரும் அறிந்திலார்

அன்பே சிவமாவதாரும் அறிந்தபின்
அன்பே சிவமாயமர்ந்திருப்பாரே.

They are ignorant who think that God and love are two,
None know that God and Love are one,
Did all men know that God and Love are one,
They would repose in God as Love.

Thus, to use the words of the Tiruarudpayan, "God in his greatness, in his subtlety, in his boundless grace, and in the priceless benefits that he confers on men is beyond all comparison."

W. Goudie.

(To be continued.)

THE NEW SYSTEM OF INDIAN CASTES.

Western civilisation has brought about a new classification of Hindu Society. The old caste system is gradually losing much of its importance; and to-day the Brahman and the Sudra move on far less ceremonious and distant terms than their ancestors of two generations back. But the importance the old system has lost, the new system has to a great extent gained. The veneration with which a Sudra in the past looked upon the contemporary Brahman was not greater than the awe and surprise with which the uncultivated rustic, Brahman or Sudra, of the present looks upon his learned and therefore distant countryman. The new system is thus steadily replacing the old. But it cannot replace it permanently. The ultimate effect of western civilisation will certainly be to harmonise the various discordant sects that have nothing in common but the common appellation 'Hindu.' There is, moreover, no longer in existence that cement of profound ignorance and superstition which the old system had in abundance to keep its structure intact. On the other hand, there is that repelling force which the first dawn of knowledge inevitably generates. The old system must fall; and it has certainly begun to fall visibly and perhaps permanently.

Roughly speaking, three broad new sections of the Hindu community are discernible. The first and the last represent the principles of progress and stagnation respectively; the middle has nothing definite to support. The silent sympathies of the middle section—and the members of it themselves do not always know it—are with the last section, however much their loud expressions may make them appear to side with the class above, which has

made up its mind on all questions that must affect a native of India. Yet the masses are not prepared to receive warmly the secret sympathy of their superiors. They do not see it; and the learning of the middle section is to them an inaccessible dividing mountain. It will be some time before they themselves will be tempted to try that mount of knowledge which their superiors have gone over, try it with equal facility and certainly with far more important results.

The greater portion of the Hindu population lives in the country. The towns contain but a small portion of the people. And yet only a portion of the townsmen constitutes the first class. They form then a very small section of the Hindu community. But, though in themselves small, their views are shared, their speeches are cheered, and their policy is encouraged by almost all the members of the middle class, who claim for their more advanced countrymen the privilege of being the leaders of Indian public opinion. The members of the middle class themselves are more or less between two stools. In their social, religious, and other matters there is a curious, and often inconsistent, paradox. Their inherited instincts are essentially conservative. They cannot but remain strongly bound to the traditional customs of the past. But they cannot also help feeling their unreasonableness in many cases, and admitting their fruitlessness and needlessness in an age which in its fundamental principles is different from its distant predecessors. There is thus a conflict, unworthy, it may be, of an enlightened mind, but still acutely raging in the bosom of every thinker of this class, a conflict between the principles that regulate the public, and those that regulate the private, life of the members of this amphibious section.

The last division in this new system consists generally of villagers and those townspeople whose conservatism is very tough. They form a rear-guard not unworthy of the descendants of a community, which had learned by experience the value of bending before every storm, whose politics were confined to its kitchen, and which found as much an angry god or goddess to be appeased in the awful figure of the government servant as in the ill-chiselled features of the stoneimage overlooking the streamlet or the tank. Centuries of ignorance and superstitions have not passed away without their legitimate results. These do not expect, nor do they receive, any more than what may be briefly called unqualified slavish treatment. But they have a quiet conscience,

untempted by knowledge or thought. They swallow without a shadow of doubt what is administered to them by their priests, whom their goddess honours with especial favour. This class, then, best retains the staple inheritance of successive Hindu generations.

It will be interesting to note the part played by each of these three new castes in some of the most important problems of the day. To the last class, however, there is no problem to solve, just because they will not think of solving it, and cannot find their way to solve it, even if they think of doing so. With them the existing order is the best order; and any change, be it for better or for worse, is quite unwelcome. The retired habits and the secluded life of most of the members of this class and the unvarying monotony of their surroundings have congealed their conservatism, and given them an air of decided disgust at the turn affairs take at present. They would gladly chide all the innovators; and do chide them, when they can. But when they feel they cannot, they either fear or pity the criminals. They would even recognise that things should change, but they would have no part or lot in that process.

The members of the first class are, and are fit to be, the social and political leaders of the country. They are all men of conviction, and not of indetermination. With them politics is, with them alone in India politics can be, a separate branch of human activity. In none else has the progressive policy of Great Britain in India borne better fruit. They can afford to have real abilities and entertain high ideals.

To the first section the solution of the present day problems is comparatively easy; to the second comparatively difficult. The first has the advantage of having a determination to follow what are called the dictates of conscience; the second has the disadvantage of having no such determination, or having no determinate conscience at all. Widow-marriage is good, they agree; but what would they say to the thundering denunciations against it of the learned purohit, who quotes stanzas after stanzas that carry in their train all the terrible ire of many a god in just the same proportion as the imaginative fire of the poet? The first class argue themselves out of the danger due to their god's displeasure. But with the second the case is different. Their position is unstable. They feel it, and would gladly make it better, if only they could. But their double-edged conscience is their

curse. Their training, the whetstone of their conscience, has sharpened both the edges keenly, but has also preserved some difference in their keenness. The edge of progress is blunter than that of stagnation. There is no likelihood of the former becoming sharper or the latter blunter but by a tremendous energy of the hammer of in-born moral courage. To hesitate to move on here, is ultimately to stand still; to continue gazing back is finally to sit down. The middle-class Hindu, after wasting his energy in standing still, is by the example of his brethren and the innate weakness of the human kind, persuaded to sit down, perhaps reluctantly at first, and chew *pan supari* with the complacent crowd around.

But his attitude may have some justification in the eyes of a student of history. Conservatism is essential to the stability of any nation; nay to the very end it opposes progress, and the conservative may claim credit for the fact that progress has been slow and safe, as much as the liberal may that there has been progress at all. Precipitate haste is worse than deliberate tarrying behind. In the interests of the safe life of a nation, therefore, it is necessary that progress should be gradual, that it may not provoke a reaction, which would seriously damage the cause for which its author so rashly works.

This is, or must be the strongest and wisest argument in favour of the antithetical principles of the middle section. But it is also to be remembered that there have been reactions against enforced stagnation, more violent in their nature and more serious in their results than those against what may be justly called enforced progress. The French Revolution stands out to all the world, grimly waving its admonishing finger and proclaiming that the wheel must rotate, even if it needs greasing with the blood of hundreds of thousands of God's creatures. Past institutions might have been, and were, once necessary. They did their work excellently well. But they cannot exist for all time. They were the creatures of a particular time and particular circumstances; and when once these were past, their life of utility was at an end. To have retained them longer was to have retained the body without the soul; and then the body had to be embalmed with ignorance and superstition to preserve it from putrefaction. But ignorance and superstition are not now so cheap; and at the gentlest touch of wisdom and thought, these lifeless institutions, which have had a glorious history, which had stimulated men to

noble deeds to keep them alive and out of harm, and which to a contemplative and imaginative mind bring back rapturous visions of an age already hallowed by time and tradition, these institutions crumble to dust, their several parts fall off in one incoherent sandy heap, liable to be strewn by every blast, and destined thenceforth to engage the antiquary, and to amuse the historian.

But this is not what many of the thinking middle-class Hindus give out as the reason of their attitude. There are some who feel that they must pay regard to the honourable sentiments of their fathers and elders. Without discussing whether or not these sentiments are honourable, it may be remarked that these do not prevent them from being enlightened in spirit, and from not attaching that importance to forms and ceremonies, which is the curse of Hindu Society. Nor do they prohibit them from being engaged, as they ought to be in slowly, steadily, and if needs be, silently, preparing the way in their own homes for that potent principle which guides the history of the world and the destiny of the race. Such men may not set their homes fiercely ablaze, but they may, they must, by the warmth of their zeal comfort those that are still enveloped in chilly darkness and superstition.

But there is also a thoughtless element in the middle section, composed of men who falsely believe themselves to be the greatest supporters of the members of the first class. The eloquent speeches of the leaders stir up their adherents into an apparently uncontrollable state of political energy. But the frequent cheerings and ejaculations would seem to be more the eloquent proofs of the exciting tendency of the tropical climate, than the legitimate results of the orator's rhetoric. One night will settle the brain and cool the fervour of almost all the Hindu political audiences of to-day. Political meetings are rare; and curiosity, which for the time being transforms itself into patriotism, is intense and overwhelming. The halls are crammed; the Hindu peoples are all of them severally represented in the meeting; orators speak and audiences applaud; and the conviction works itself into the bosom of the visitor from the far West, that the British administration has very early achieved the most signal success in raising up the downtrodden races of this country. But beneath all this, and visible only to him whose ardent admiration has not got the better of his cool judgment, lies the emptiness of the Indian political

instinct, which played the fool against Muhammad Ghori and the coward against the succeeding Moslem tyrants.

Such, then, is the new system of Indian caste. I have dwelt at some length upon the conflicting and to a large extent contradictory nature of the middle section, for it is to be feared that any serious impediment that may retard the regeneration of this country must be greatly due to their injudiciousness. With all the conservative instincts of the past, with none of the liberal principles of the present, it cannot be hoped that they will be of much service in the furtherance of a cause which needs much determination and more moderation. The supreme caste plays the most active part; the lowest, though antagonistic, offers only a passive resistance, which can in course of time be overcome. But it is the middle caste that forms a very large portion of the educated public; and their sincere support would assuredly and speedily bring about the solution of the momentous problems of the day, more than their hollow sympathy or empty devotion can hamper or in any way defeat it.

S. SUBRAMANYAM.

THE ARKA PLANT.

THE Arka plant is of the milk-weed order, or to use a more respectful name, Calatropis gigantea of the order of Ascelepiadeae. It grows to a height of about six feet, has entire opposite leaves and yields a milk-white fluid. Its flower consists of two pistils and five stamens both enclosed in a sheath which is crowned by a pavilion which is in form a pentagon with an inscribed circle. Each angular point of the pentagon is definitely marked by a short pointed spurlike projection; between every two points is attached to the sheath what looks like the figure of an inverted S with two ear-like points at the top. The essential organs of reproduction—the stamens and the pistils—with the enclosing sheath are protected by two wrappers. The outer one (calyx) consists of five separate leaves of a dull colour. The inner one (corolla) is made up of five leaves (petals) larger and brighter than those of the calyx. The inner wrapper outgrows the outer wrapper and is itself in its turn unfolded, as the bud becomes a blossom. The petals of the corolla with their bright tints serve as attractive curtains, and the calyx or outer wrapper is attached lower as an outworn coat of an earlier day. Polyandry reigns in every flower, as the pistils receive the attentions of five lovers.

The bark of this plant yields strong fibres and is used as an emetic and diaphoretic. The leaves are used to roll cigars in, by the rough people of the country. The milk-like exudation is applied to abrasions on the skin. The buds are pressed by every passer-by for the gentle pleasing report that results. In the fruits the seeds are imbedded in the most fascinating manner; there is a tail-like appendage to every seed, a thin glossy, silk-like thread; when the fruit is ripe and bursts, the seeds take wings and are carried by the wind. They are found hovering about in dwelling-houses and children name them the "old man" and chase them. The cotton-like appendages to the seed are boiled with saltpetre, dried and used by villagers to catch the spark that is pressed by striking fruit against fruit.

Such are its manifold services to the needs and delight of man; nay, it lacks not high alliance to commend it. It is named Arka after the sun, who has lent the glory of his name to many an ancient royal house of this land. When the car of the sun turns towards to the north, every Hindu applies the leaves of this plant to his head before he bathes, in honour of the event.

The plant is besides believed to be a willing scapegoat for other's ills. Oil and ghee applied to the head of the victim of persistent illness has only to be transferred to this plant when it withers and saves the man, even as Baber is said to have saved his son.

Not all the facts and fancies in favour of this plant have sufficed to save it from the index-finger of scorn and slight that poet and people point against it.

Poet Kalidas describes sweet Sakuntala born of a shaggy dweller of the forest as a garland of jasmine thrown on an arka plant. A wise old saw has it that a bad king should be abandoned even as an arka plant, though it may bear flowers and fruits always. "May the arka grow luxuriant in your house" is the commonest form of curse. "Be thou belaboured with arka leaves" is familiar in the mouths of reprimanding mothers.

Adulterers were half a century ago seated on an ass, face towards the tail, and marched through the village. The public disgrace was enhanced by applying the despised arka leaves to their head. As if all this taunt to a serviceable plant were not enough, a Telugu proverb asks in triumph "Does the bee ever seek the arka flower?" The flower may not perhaps be unjustly called by the poet's name, "starveling with a scanty vest."

Its flower leaves have not tints bright enough to advertise the plant largely, nor does the flower possess any noticeable scent, which has been happily described as a sample sent to attract custom. When all is said, the remark remains an unmerited libel, for the buzzing bee is seen to honour the flower with its visit.

The reasons for the ill-repute that this plant suffers from, are not all clear. The fact that it has a partiality for wastes has evidently brought on its devoted head the dismal associations of desolation, but there would seem to be more deep-seated hatred to the plant than has been explained.

A Tamil proverb has it that he earns merit who crushes the bud of the arka and tears the thorny branch of the date tree. There is reason to suspect that this commendation has a quasi-religious origin.

It is believed of the Velturn tree (Dicrostychus cineria), the leaves of which are torn by the passer-by in obedience to time-honoured custom, that its leaves offended the heroine of the Ramayana by sticking to her clothes during her sojourn in the forest. The arka plant too no doubt reaps the reward of similar impropriety towards some divine personage. Before we take leave of the subject, it is but just to add that the plant is known in Bengal as mudor (mandár in Sanskrit). It is the name also of one of the five celestial trees of Hindu Mythology; of its flowers are made garlands to propitiate Siva; and the ancient Smritis of the land ordain that the man who seeks to marry for the third time, should first marry the plant; but we do not undertake to say that this fact is a compliment to the plant and not a condemnation of the much-marrying man.

A. SRINIVASAN.

NANOO, THE WAIF.

WHAT could the little boy know of the music of Eastern lands—so strange, so weird, so full of mystery? He was so small, looking like an elfish thing. His frame was delicate, and the winter before the last, a terrible one, had given him consumption. But there was fire in his eyes and pliancy in his limbs. "Five hits at my knuckle from your marble; just come and take the game." That is how the lazy son of an indifferent neighbour seduced poor Nanoo to the play, and Nanoo's marbles hit the other's knuckles

rather sorely. I wondered how the boy used to play the livelong day, at the same time running various errands for all my neighbours. He scrubbed the floor in my house, gathered flowers for my neighbour, ran for the doctor, the barber, or the washerman to answer demands for them.

Very few knew how he came to be about us. I caught him one day chasing the butterflies in an early hour when the sun shone brightly among the trees after a night of heavy rain. Chasing the butterflies and catching them from under his thin garment, he let them off to chase them once more. On another occasion, while there was a grand festival by the waterfall on the hills to the west of the town, I saw Nanoo busy ringing the temple bell, scattering flowers gathered about the gardens there, and making friends with the monkeys which ran away to the topmost trees with cocoanuts and plantain fruits left unguarded about.

Monkeys are a disreputable race. My neighbour's child was playing with a jewel belonging to its mother who was busy offering flowers to the waterfall representing the Holy Gunga. There was a piercing scream from the child and in a moment a monkey had abstracted the jewel from the child, and run away to the topmost branch of a tall tree. Perhaps the bright jewel suggested various fancies to the thief of a monkey. But how was the jewel, a fortune by itself, to be recovered? Nanoo in a moment made a weird call for the monkey, which obediently came forward and replaced the jewel in the hands of the child.

Nobody knew whether Nanoo had any parent living. He grew among us like any flower in the crannies of walls. Nature nurtured him and we did the rest. Yet the pity of it!—was he not a loafer? a street Arab who was not to be associated with the pieties of the hearth?

I remember the day quite well. It was after ten in the night when the moon was full, and all the fairness of the earth came out vividly in the resplendent hour. I had arranged for a musical performance on the fiddle by a master whose fame was thrilling the Eastern lands. The performance was over about one in the morning. A strange pathos being everywhere, our feelings were highly strung, and some heaved sighs which ended in an incontinence of tears.

The next morning found us deep in our daily vocations. Nanoo had promised his help in getting me a jasmine plant of a

rare kind which grows only in places where the warmth of the southern sun is mellowed by cool breezes from the hills. That day I missed the boy, and both men and boys came inquiring after him, for he had something to do for every one of them. We all missed him from that day, and in course of time many had forgotten his existence. But I could never forget the poor orphan boy who came into our midst all unknown and went away, none knew whither, having made it all sunshine during his stay with us.

Years had passed away. One day, when it was spring time, there was a certain freshness in the air. In the usual course of rambles that morning, I stayed away beyond the usual time for returning home, for there was light in the bushes and music in the winds above. I had just reached my arm through the hedges to pluck a sun-flower when a strange wave of melody reached my ears, and before me was a passer-by who sang out a stray bar of music that lay hid somewhere in his brain. A few yards beyond him was a boy of some twelve summers with a bundle of stringed instruments clapped on to his shoulders. His hands were in the act of drawing a bow over a fiddle with but two strings. In an instant the boy had caught the vagrant tune of the passer-by and worked it out on the fiddle, and the thrill of it went through my frame and shook it.

"Nanoo," I cried, "Nanoo, what has come of you all these days? where had you hidden yourself? answer me, my boy! for have we not missed you? A mother's heart does not beat quicker for you." The boy replied:—a very strange boy indeed; there was none the like of him ever before that I knew. How did he answer my inquiries? Having caught the tune from the wayfarer before him he crushed out of the frail frame of the instrument the wildest and the most pathetic of musical notes, and made one pant and sob, for the very ecstasy of it. And it was thus some time before he could give me a reply, and then, "Oh, Sir, excuse me! My instrument will force me to forget even gratitude. I ran away from you? Why? That is a story." And I learnt that the boy's passion for music, long hid unsuspected in his heart, was roused by the famous fiddler who had played in my house some years before. The boy had run away to him and sworn that he would lay down his life to listen to that wondrous musician. And by little services he won the heart of the master who taught him the art. Though not proficient, the boy could awake strangest

passion on the delicate wires, by the most delicate of touches. And he made for sale miniature little fiddles on which little boys and girls might play. And the little boys and girls ran after him, as he drew the lead on his own; and they parted with their little cash to possess these fragile bits of viols. I asked him if the sale brought enough for him. He said, he generally got enough for his day's needs, but that people often listened to him and went away without buying an instrument. But there was no complaint in what he said. I induced him to visit us once more. And when he did so, it was quite a great event in the annals of the little village. But I knew he would not suffer himself to stay long away from his wondrous occupation, and the day came when he vanished from our midst and nobody knew where he had gone.

In the meanwhile, the great rains had failed and a great drought had parched up the land and sucked out the waters. "The earth was iron-bound, and the heavens one sheet of brass." And on odd occasions I used to think of the poor boy, Nanoo. Could he but thrive on his odd custom, famine could never touch him. But then I knew that hunger murders love. How could he thrive now when crumbs were dear and rarer than when they gave them to him in prosperous days. And my heart bled for the poor boy.

One day, I was listless, sitting in the verandah of my house—feeling the hour lonelier than the desolate ruins to the East of the town of a fort of the Moslem power in the gray twilight of a winter evening. News was brought to me that Nanoo was dying even at that moment on the bank of the river which washes the battlemented walls of the fort. I hurried to the spot, and when I saw him with his fiddle broken by his side he was gone past all recovery. He looked a scarecrow of a skeleton. The famine had done its work. A smile wreathed his wan lips. He dribbled out in the intervals of gasping for breath the story of his struggle against hunger, and he could not be stopped—for he knew he was dying fast. The story is soon told. The famine drove away bounty from hearths where he had lived in better times. Nobody listened to his songs, none bought his instruments. Custom failed, and he joined a famine camp where he broke stones for a public way, under a blazing sun. He wore out his heart for music; he could neither eat the poor fare of a famine camp, nor sleep after a day's cruel toil. And the consumption gave him the final blow. He ran away from the camp with a burning fever withering his life. He ran away to where his instrument was hidden; and played on it, till

it drove him out his mind, for the high fever was on him. He dragged himself on to our riverside, thinking of us in his last moments. Oh, the *last* moments! and he came there to die. And he died towards six in the evening when the sun went down behind the hills. With him was buried his broken gourd of music, and the river goes on for ever, seeming to murmur in odd little splashes the story of Nanoo, the waif.

R. V. KRISHNASAWMI.

THE INDIAN VILLAGE COMMUNITY IN ITS BEARING ON ORIGIN OF PROPERTY IN LAND.

THERE is no subject which is of such great importance to the student of early institutions and customs as the Indian village community. The study of the Indian village community it is that has thrown a flood of light on the debated question of the origin of society. In opposition to the view of Hobbes and others that society came into existence abruptly as an artificial product, we now hold the view that society is an organic growth; and that in the Indian village community we have one of the earliest forms of social organisation. A study of the Indian village community has been of help not only to the student of early institutions but also to the student of ethics. One of the debated questions in ethics is whether disinterested impulses, impulses that make for the good of society are to be found in man at the earliest stages of his existence, or whether after all these disinterested impulses are merely forms of self-love in disguise. If we accept the view that the Indian village community is one of the earliest forms of social organisation we must admit that, along with self-regarding impulses, impulses of an altruistic nature have played an equally important part in the growth and development of society.

A study of the Indian village community is not only of interest to the student of early institutions and to the moralist, it is of interest to the jurist as well. The organisation of village communities, which survive even to this day in some parts of India in their integrity, throws considerable light on the land tenures of India, and in this short paper I wish to dwell chiefly on the institution of the Indian village community in its bearing on the question of the origin of property in land.

The village community in India is not the dry skeleton it is

in Europe, but a living institution. It may be regarded as "fossil law." British rule and the introduction of western forms of administration have no doubt resulted in the displacement of some of India's ancient institutions, but fortunately British civilisation has not crushed out altogether the Indian village organisations, and we are still able to examine the village communities as they exist among the aboriginal non-Aryan races and also as they exist in districts occupied by the Aryan races; and these can be studied with reference to historic facts, times and places, and even to tribes and races which have preserved the integrity of their economic and social institutions even to this day.

Sir Henry Maine was one of the first to turn his attention to the study of Indian village communities, and the method of study he applied was the comparative method of study. In that admirable work of his on "Village Communities," in which there is such a striking application made of the comparative method of jurisprudence, he pleads earnestly for the study of Indian usage because of the light it is likely to throw on important branches of jurisprudence. "If there are reasons," he says, "why the jurist should apply himself to the study of Indian usage, there are still more urgent reasons why he should apply himself at once. Here, if anywhere, what has to be done must be done quickly. For this remarkable society, pregnant with interest at every point, and for the moment easily open to our observation, is undoubtedly passing away." Indian Society is undergoing a process of disintegration under British power, without the rulers intending it in any way, and hence the suggestion that students of jurisprudence should make the best possible use of existing materials in India comes with all the greater force. Sir Henry Maine himself has put into practice his suggestion and has succeeded in throwing considerable light on the nature and origin of the village institution; but since he wrote his work on "Village Communities," which was in 1871, a vast amount of valuable material has been accumulating in India, regarding the history of Aryan and non-Aryan tribes.

The new materials are chiefly to be found in the Settlement reports upon which the land revenue administration of the different provinces has been based; in the various district Manuals; and also in the literature that has accumulated relating to the history of non-Aryan tribes. Let us see how far the evidence that has been made available since Sir Henry Maine wrote his work on "Village

Communities" affects his famous theory regarding the village community.

Before enquiring into the constitution of the Indian village community let us see what the external features of an Indian village are. An Indian village consists of a group of houses including the surrounding lands which are mostly cultivated. The inhabitants of the village, who consist not only of the principal landholders, but also of dependents and subordinate tenants and village servants &c., dwell together in North India, but in South India the village menials of low caste are kept together outside the villagers' dwellings. The village site is often enclosed by mud walls. "Outside is an open space on which all the village cattle assemble in the evening, and where the village weavers stretch the webs for the cloth they are to weave for local use. There is often a common "tank," or a pond, or a public well, for the general use, as the case may be. Usually there is a small grove, or at least a spreading tree with a raised platform round it, which forms the common meeting place."

As regards the constitution of the village community, the theory which Sir Henry Maine has tried to establish with such marked ability, and which has also gained currency everywhere is this:

There is a single primeval type of Indian village community to which all Indian village communities conform, in spite of minor differences. The essential features of this institution are: (*a*) the village community forms a single unit so far as proprietorship of land is concerned: that is the village land as well as the waste land attached to it is held in common or collectively; (*b*) the village constitutes a self-governing community and its affairs are not conducted by a headman, but by a council of elders or heads of the co-sharing villages; (*c*) the members of this corporate body have no definite shares in the land; (*d*) these members originally consisted of kinsmen of a common lineage or those who have been assumed to be so, by some form of legal fiction (this circumstance Sir Henry Maine brings forward as a confirmation of the doctrine of Patria Potestas, and the general theory based upon it which makes the family the unit of society); (*e*) these village communities are not single bodies with equal rights but they are composite groups, containing social layers amalgamated at different times, the whole composing a hierarchy of different castes. There is, for example, the headman, the karnam,

or village accountant, the talliary, the village magistrate, the watchman, the distributor of the water of the streams, the astrologer, the blacksmith, the carpenter, the potter, the washerman, the barber, the silver-smith. These officers, though belonging to different castes, form an integral part of the village hierarchy, receiving compensation for their labour either in allotments of lands from the corporate stock or in fees, consisting of a fixed proportion of the crop of every farmer in the village.

Sir Henry Maine's view is that the village community with these characteristics is distinctly Aryan in origin, and that it is not only the single type out of which all other types have sprung, but that this is the ancient and primeval type as well.

This theory of Sir Henry Maine has been ably combated by Mr. Baden-Powell, who brings forward several important considerations to shew that the type of the village community above described is neither the *universal* nor the *primeval* type. The Aryan type of village, which Sir Henry Maine has so ably analysed, no doubt flourishes, in its integrity, even to this day in the North-West Provinces, Oudh and the Punjab, where the Aryan influence has been the strongest, but there were racial movements and tribal immigrations in India even before the Aryan settlement. For example, in Assam and in Eastern and Central Himalayas, tribes belonging to the Tibeto-Burman group had settled long before the Aryan conquerors who had entered India through the North-west corner, found their away East-wards. Yet another group of non-Aryan tribes, whom ethnologists bring under the class " Kolarian," seem to have entered India through the North-Eastern Frontier and occupied South-West Bengal and the territories round the Vindhya hill ranges; and in Southern and Western India the large and important class of Dravidian settlers much preceded the Aryans. Though the Aryan influence all over India has been considerable, still there are tribes belonging to the great non-Aryan classes, as, for example, those inhabiting Orissa, Chota Nagpore and South-West Bengal, who have not been affected by Aryan influence. Even the Southern Dravidians who were never disturbed by any extensive immigrations, though they accepted the caste and religious teaching of the Brahmins, still maintained a distinctive character in several of their social institutions. Now, the question is: Do these non-Aryan tribes who were also agricultural races, and who have a history even older than that of the Aryans, preserve any form of

village organisation distinct from that of the Aryan type, described by Sir Henry Maine? There is indeed very strong evidence to show that there is a distinct non-Aryan type of village community, with special characteristics of its own, which is an even more primitive form of institution than the non-Aryan type. The mistake which Sir Henry Maine and his school have made is to regard the Indian village community as due entirely to Aryan influences, but the history of the economical system of non-Aryan tribes, which has been studied with great care within recent years, fully reveals the fact that the non-Aryan tribes have played as important a part in building up the village community in India as the Aryan.

The non-Aryan type of village organisation Mr. Baden-Powell has termed the Severalty or Ryotwari village, as opposed to the Aryan village, which he has appropriately termed the Joint village. The chief features of the Severalty village are: there is no joint ownership of the village site or of any adjacent waste land, but the whole area is divided into a number of separate and independent holdings. The village is self-governing, but the authority rests not with a *panchayet* or a council of elders, but with the hereditary headman. These Severalty villages are to be found all over Southern or Western India, over Central India and even over the whole of Bengal, excluding Bihar. The Joint village is the form which is prevalent in the North-West Provinces, Punjab and Oudh. There are of course remarkable instances of the Joint villages existing in isolation in the areas where the prevailing type is the Ryotwari or Severalty village, but these can be accounted for by special circumstances, as will be seen later on.

Sir Henry Maine's acquaintance with India was chiefly confined to Northern India, and as, in Bengal, the Zemindari system introduced by Lord Cornwallis has been fatal to the old village institutions, the great Indian Jurist could study the village system only in the North-West Provinces, Oudh and the Punjab, where, of course, the Joint village is the prevailing type. As has been pointed out, it is only within recent years that the village organisation, as it still survives in Southern India, and which undoubtedly bears marks of non-Aryan origin, has been carefully and thoroughly studied. We are not, therefore, surprised at Sir Henry Maine taking for granted that what is applicable to the North-West Provinces is applicable to the whole of India.

I must not fail here to notice a theory that has been advanced

in favour of the Joint village being the original and primeval type, and that is that the Severalty village is only a decay of the old Joint village. Mr. J. D. Mayne, an eminent Indian Jurist, and a great authority on Hindu Law, accepts this, which has been termed the Decay Theory. He says that the Severalty villages of the Dekhan were originally communal like the villages of the Punjab and that they lost their original character owing to the wars and devastations of the Muhammadans, Mahrattas and Pindaris. Now, if such a cause did operate to alter the character of village institutions in the South, it must have operated even to a greater extent in North India, for such wars and devastations were even more common in the Punjab where the Joint village still survives in its integrity. In fact, as has been pointed out already, the noteworthy feature about the Dekhan, where the Severalty village is prominent, is the absence of any considerable immigrations introducing extensive changes in social institutions. Moreover, it is a well-known fact that Muhammadan rule did not interfere with the village and other institutions. But the strongest argument against the "decay theory" is the existence of certain actual survivals in Orissa and Chota Nagpore, which preserve even to this day undisturbed certain ancient customs of non-Aryan tribes. If any races in India have been unaffected by Aryan influence it is the Santhals, Kandhs and Uraons of Orissa and South-West Bengal, and there is no evidence of Joint ownership in the village bodies among these.

Let us next take a survey of Dravidian villages and see whether they support the theory of Sir Henry Maine.

Unlike the Kolarian races, the Dravidians have been greatly influenced by Aryan customs and manners, but even the latter, in some places, have preserved intact the village institutions in their original form. In point of civilisation and general progress the Dravidians were far in advance of the Kolarians; hence the village organisations of the Dravidians are of a more complex kind than those of other non-Aryan races. The celebrated southern dynasties, the Pandya, Chera and Chola, were even known to Greek writers who lived in the third century B.C. The type of village chiefly prevalent throughout Southern and Western India is the Ryotwari or Severalty village, though there are interesting deviations from this type in several places. I shall refer chiefly to three important exceptions. In Malabar on the West Coast, we have what is known as the *Janmi* estates, which

are chiefly in the possession of Nayar families, and these are all Joint estates. The proprietors are members of a single Nayar family, which constitute the *tara*, the group of blood relations forming the *tara* is the *taravada*,—the family group. The principle of the matriarchate prevails in Malabar, and the members of the *tara*, therefore, are as many of the descendants from the common ancestress as remain united. The Nayar families prefer to remain undivided, and the common property is managed by the elders of the family group. Each member, as long as the property remains undivided, has an equal share in the common property, though no one can claim to have that share separated off. Though the land is held in common, still there is no trace of a community of villagers holding land in common; in fact, as Mr. Maclean puts it, "the inhabitants did not congregate together in villages, but resided in scattered habitations on their farms and in their gardens." The fact is that the people of Malabar, having come under strong Aryan influence, seem to have been affected not merely by the adoption of caste, but also by the Joint family idea, though the Malabar Joint family differs from the Aryan Joint family in that the descent in the former is matriarchal and not patriarchal as in the latter. In the district north of Malabar—Canara—also there are holdings which correspond to the *Janmi* of Malabar, but in neither Malabar or Canara are there traces of Joint holdings in villages. "The characteristic of the whole of the Kerala country," says Mr. Maclean, "was the *presence of a strongly developing personal and individual land property*, the absence of a government tax on land, *the absence of a concentrated village system* such as obtained in the Carnatic, and the existence of a military tenure similar to the feudal system of Europe."

But the most interesting survival of Joint villages is to be met with in the Chingleput district, and is known as *mirasi* villages. Mr. C. S. Crole, a distinguished Madras Civilian, who gives a very full account of Mirasi villages in the Chingleput District Manual, seems to take it for granted that the existence of these *mirasi* villages, whose chief feature is that they are held by co-sharing families or groups of families, from time immemorial, is demonstrative of the theory that land originally was held in community and that the recognition of separate private property was a matter of later growth. But Mr. Crole forgets that these Joint villages are exceptional, for he himself traces their origin to

a remarkable colonisation which took place shortly after the Christian era under the Chola kings. To quote Mr. Crole's own words:—"The basis of the land tenure of this district, then, was not reached by any slower gradual process of settling down. The ruler was not the result of the formation of political life in this instance but was himself the fountain from which it sprang. He acquired the country as conqueror, he displaced the aboriginal nomads with his colony of farmers, and, from motives of necessity and policy, he made over to them his right of possession of the soil acquired by conquest, retaining for himself the title of nominal lord of it, together with an actual partnership with his subjects in its cultivation." This being the case, the Mirasi villages of Chingleput must be regarded not as spontaneous growths of the soil, but as due to special causes which were at work in this particular part of India. The existence of so-called Mirasi rights has always proved a great difficulty to the Madras administrators, simply because they are exceptional. The rights and privileges connected with Mirasi seem to have been conferred in compensation for clearing lands, with a view to fix the people to the cultivation of their respective villages by giving them an interest in the soil they were to till, and assurance that it would descend to their heirs so long as they continue to cultivate or cause to be cultivated to the best of their ability the Sircar lands, the inhabitants being further prevented from attaching themselves to particular possessions by annually distributing anew all the lands among them. We pass over other survivals of Joint villages that are to be met with in districts such as Madura, Tanjore, Trichinopoly and Tinnevelly; for these are mostly of recent origin and not so old as the Mirasi villages of Chingleput. Some of these Joint villages arose out of grants to Brahmans and others, others again have arisen by the formation of voluntary associations for the meeting of revenue demands. The more we study the history of Joint villages in Southern India, the more irresistible is the conclusion that they were the growth of special circumstances, and that they do not represent any universal custom of land-holding.

But apart from the light historical evidence throws on the subject, there are *a priori* considerations to shew that the Joint form of the village community could not have been the earlier and more primitive type. It is a well known truth, established by the principle of evolution, and borne out by facts from many fields of nature, that institutions in their beginning are usually

simple and that they become complex as they grow old. The biologist will never believe that the Ornithorhynchus is a germinal type of animal life, though he will have no hesitation in asserting that the Ascidian, with its simple homogeneous structure, and without any differentiation of functions, belongs to one of the earliest types of animal organism. The village institution, which Sir Henry Maine regards as primitive, consists—to use his own words—" not of single but composite bodies including a number of classes with various rights and claims, the whole constituting a hierarchy." Such an organisation can no more be a simple type of social institution than the Ornithorhynchus can be a simple type of animal life. But it may be said that, for the purposes of comparative jurisprudence, we need not go beyond the Aryan type of animal life. To this the reply is :—Comparative jurisprudence exposes itself to very serious errors, if it thinks proper to neglect the early history of institutions and begins where it is convenient to begin. Surely it must be most unsafe to assume that nothing anterior to the period of the rise of Aryan influence, nothing that does not bulk largely in early Aryan history, can have had any share in the formation of village institutions as well as in the growth of the idea of ownership in land.

Now that I have considered briefly the nature of the Aryan and non-Aryan village constitution, let me say a few words as to its bearing upon the origin of property in land. During the past fifty years or so a theory has made its way into historical literature, according to which private ownership in land was preceded by a system of cultivation in common. The great German jurist—G. L. Von Maurer, in 1854, after a most elaborate investigation of the Teutonic institution of the Mark, propounded the theory that " all land in the beginning was common land and belonged to all." There was no such thing as private property in land among mankind, not only when they were in a primitive or savage state, but also when they reached the settled agricultural stage. It never occurred to these men to appropriate the ground which they cultivated, but they regarded it as belonging to the community to which they belonged, and it was the community as a whole that cultivated the land in common, or made a fresh division of it at stated periods of time. It was only later on that private property grew up out of this ancient common ownership. In one word, the system of agriculture was, in the beginning, one of an agrarian communism.

It is not difficult to trace the influence of socialistic ideas in such a theory. The influence of Rousseau was considerable in the eighteenth century, in making people in Europe believe that property is contrary to nature and that communism preceded private ownership in land. Whilst the French Revolution gave practical effect to this idea, there were not wanting even deep thinkers who tried to justify communism by reference to the primitive state of society or the state of Nature, which was supposed to have been a state alien entirely to the idea of private ownership in land. Though the theory of primitive communism itself was common in many minds that had been influenced by the French Revolution, still it was in the hands of Maurer and M. Viollet that the theory received accentuation and scientific treatment. This is not the place for me to examine the historical evidence which these authorities adduced in favour of their theory. There is no doubt of the fact that Sir Henry Maine was greatly influenced by Maurer's theory, and with a pre-conceived idea in favour of this theory he tried to seek in the village community a parallel to the Teutonic Mark. There are striking points of resemblance between the two institutions which no doubt point to a demonstrable connection between the Joint village of the old Aryan races and the Teutonic Mark, but when Sir Henry Maine tries to make this connection prove that the oldest discoverable forms of property in land were forms of collective ownership, the line of argument does not appear convincing, for it is based on the assumption that the Aryan type of village *i.e.*, the Joint village, is the primeval type, which the history of South Indian villages seems to disprove. The fact is, if the Aryan village is the universal and primeval type of village, out of which other types of villages have grown, there is something to be said in favour of common ownership in land preceding separate or individual ownership, but if, on the other hand, as I have tried to show, the Severalty village, which is the normal type of village in South India, is even older than the Aryan type, then the evidence in favour of the priority of common ownership is very slight. Apart from historical evidence, the *a priori* evidence shews that the very idea of common ownership implies the idea of separate or individual ownership. This idea may not be clearly defined in the earlier stages of society; but still, when a community of individuals come to regard anything as belonging to them in

common, the idea of individual ownership must have arisen coincidentally, if not have preceded the idea of joint ownership. Bluntschli also favours the view that property, whether personal or real, is not primarily a product of the State:—"In its earliest, and incomplete, and insecure form it is the work of individual life, a sort of extension of the physical existence of individuals. A man gains possession of things which lie around and come into his power, he turns them to his own use and service, appropriates them. When to this he adds a consciousness of his right to possess them, his idea of property is complete."

My object in this short paper is simply to indicate some interesting problems which students of history would do well to investigate, and for which ample materials are available, especially in Southern India. On the subject of the Indian village community we have had no doubt considerable light thrown by Sir Henry Maine and Mr. Baden-Powell, but these have not exhausted all that could be said upon it; and why should not Indian students make it a subject of research? Mr. Crole, who has written ably on Mirasi villages in the Chingleput district, and Mr. Logan, who has made a careful study of Malabar institutions, have still left several important points unsettled, and we, in South India in particular, who have special facilities for the study of these problems, would do well to bestir ourselves and contribute our own share to the elucidation of these and similar questions that have a bearing on one of the most fascinating subjects that a student of history could lay hold of. Our students would do well to study the Indian village community not from books, but from concrete illustrations of it which we have still on all sides around us.

S. SATTHIANADHAN.

NOTES OF THE MONTH.

The discussion of the Report of the Universities Commission has passed from the newspapers to the Universities. As things are going, it seems as though Government might have dispensed with the Commission entirely and referred a number of questions to the Universities a year ago as it is doing now. The remarkable Letter sent by the Government of India to the Local Governments shows that apart from the Commission the Viceroy and his advisers had a firm enough grasp of the situation to be able to frame the necessary questions long ago. At any rate it has convinced most people that there is somebody at

head-quarters that understands the educational position better than the Commission which so quickly reached its extraordinary unanimity.

We do not know whether there is anything in the rules of such Commissions that prevents their members consulting those whom they represent during the formulation of their report. And we by no means wish to turn representatives into mere voting delegates. But it is plain that if the members of this Commission had been in communication with those whom they were supposed to represent, their work might have taken a longer time but its result would have been more satisfactory. At the Simla Conference the Viceroy struck the key of consulting public opinion. So far as we know none of the representatives endeavoured to ascertain the views of those who might be regarded as their constituents. The result is that the Viceroy throws overboard the officials on the Commission, Government educationists repudiate their colleagues who were on it, Muhammadans denounce their representative, and Missionary bodies protest against resolutions to which the Missionary member seemed to commit them. Commissions to a large extent take the place of Parliament for us in India, and representative principles must be applied to them more fully than hitherto. Elective representation is not the only kind of representation. It no doubt is natural that when a man is appointed by the Viceroy to serve on a Commission, he should regard himself as the servant of the Government for the time being; but he is the representative of his class too. Though not elected by it, he stands for it and has duties to it. He ought to recognise himself as its servant also; just as the English Minister or the English M. P. is servant both of the Crown and of the people. A representative Commissioner as much as a member of the Legislative Council seems to be bound to keep in touch with his 'constituency.'

There has been a good deal of discussion in various circles upon the institution of the Kaisar-i-Hind medals. The classes for whose benefit they were instituted have by no means welcomed them. Last year Mr. Malabari whose claims overtop all others refused one; this year we understand a similar rebuff has been administered by a very different hand. For a Government of any kind, and especially for a non-popular Government and one that has to tread very warily in anything that can be interpreted as touching on religion, to constitute itself the judge and rewarder of philanthropy is an experiment which however laudable in aim may easily fail in practice. To offer a gaud of this kind to a man who, from religious or other disinterested motives, has given a life of devoted service to the people of the country, certainly has its *gauche* aspect, and when, as was inevitable,

Government makes mistakes in its selection the public is inclined to scoff. The Viceroy, by including his wife among the recipients and Lord Ampthill by his speech at the recent Investiture have tried to give the Medals a lift in the public estimation, but probably every year will add to the half-cynical half-amused feeling of people at this way of patronising philanthropy.

A special question has been raised as to whether missionaries should accept the decoration, and many missionary organs have said they should not. A missionary's first impulse would certainly be to take this view. His work has no relation to the rewards of Government or notice of Kings. Whether an official frown or smile on him, it is nothing to him. For him to allow the thought of decorations to affect him would be to betray his trust. Moreover while he seeks the benefit of the people, by that he means something different from what Government means. And Government is incapable of judging and precluded from rewarding the real benefit to the people of a missionary's work. But when all this is said, we can see that there are good reasons why Missionary should not consider himself bound to decline the Viceroy's offer. The very fact that such a decoration weighs nothing with him is a reason for not meeting the offer of it with a refusal. The offer is a courtesy which may be accepted with courtesy. It is an appreciation of a kind of work which may often be a by-product of his energy, and if Government can see this by-product and cares to show that it has attracted its attention, why slam the door in its face because it cannot see and appreciate his real work? Certainly anybody who thinks it well that Government should give medals at all for philanthropic work —and most people will regard its wish to do so as a sign of grace—would wish that missionaries should stand in with the scheme; for under present conditions it would be fatal to it were this class to decline the decoration. A legion of honour for philanthropy in which missionaries were not included would be an absurdity. At the same time no missionary would confuse the merit that Government can see and reward in him with real excellence as a missionary, and unless he has fallen from his better self, the recipient will be roused by the offer to self-examination. He must ask himself: If I have done so much of the lower work that the coarse thumb and finger of the Government can value, how far am I doing my true work?

One of the most interesting features of the month in Madras journalism has been the outburst in the *Hindu* drawn forth by the success of missionary work among the rural Pariahs. This is a sign of the times. Native journalists know very little of this community, and missionary work among it had gone on for some time before the *Hindu*

heard anything about it. Some will remember its being awakened a few years ago to what was going on, and its first article on the subject. From time to time since then it has sneered at the movement. But its recent article is a cry of alarm that recalls the first. With the alarm is mingled a vain affectation of contempt which however will deceive nobody. Ostensibly the article is an appeal to Government to maintain religious neutrality and to discontinue granting to missionaries land for them to use as an inducement to Pariahs to become Christians.

Really it is a cry of alarm at the new spirit which is stirring in the Pariahs and the agricultural revolution which it must produce. The rural caste-man sees that his rule over the Pariah is threatened, and that despite centuries of servitude the Pariah is at last realising that he is a *man*, in a free country. The magnitude of the impending revolution none can deny, but it is inevitable, and will be welcomed by all who love liberty. If missionaries had never gone to the Pariahs, it would have come, though not so soon, nor probably in so orderly a way as it now will. Mr. Hume and many another have warned the caste-men that it will come and that it may come with a violence that would sweep them away. If the oppression of centuries is not requited on them, it will probably be because the influence of the missionary breaks its force. Just as the Wesleyan revival toned down the revolution in England a century ago and saved it from a Reign of Terror, so here we venture to predict that it will be the missionary and the religion he spreads that will avert disaster from the caste ryots, when the revolution comes.

How baseless is the charge that Government is departing from its attitude of neutrality was at once shown by Messrs. Goudie and Andrew, and their arguments on this point no one has had the rashness to assail. When will people learn that religious neutrality does not mean unfairness to minorities?

Our Hindu friends seem unable to understand the religious change that is beginning to take place among the Pariahs. The *Hindu* in the article above referred to seems uncertain whether to deny that there is any movement towards Christianity or to attribute it to the Pariahs being bribed with land or the hope of land. As to the reality of the movement there can be no doubt, and there is more of the religious element in it than is usually recognised. The motives that produce "conversion" are rarely without some mixture the very highest, and we do not question the genuineness of the conversion of Bunyan because fear entered into it. The lower the previous training

of a man usually the less pure the motive that leads to his conversion. But every conversion that is real has a soundly religious core in it. It may be that in their desire for protection from their caste-oppressors some Pariahs are willing to enrol themselves under the Christian name in the hope of finding powerful friends, or of being allowed to cultivate a little land for themselves and so become independent of their masters. But we have yet to find the missionary who would recognise these as Christians unless they give some proof of religious motives too. Not much can be expected of a community degraded by a thousand years of brutalising servitude. But this is required that there shall be an acceptance of a simple form of Christian belief and such a moral effort as shows that it is being allowed to work upon the life. When the *Hindu* objects to the conversion of Pariahs because they have not intellectually convinced themselves of the truth of all the complex system of Christianity, it only shows that it is not able to distinguish between religion and philosophy. When as in its reply to Messrs. Goudie and Andrew it argues that Hinduism not Christianity is the friend of the Pariah, because some races in the South Seas have dwindled since Europeans first visited them, it shows that it will not recognise the difference between a religion and the effect of contact with men who belong to a race in which that religion is taught. How does it affect the value of Christianity to the Pariah that European ships brought tuberculosis into Polynesia?

By the death of Professor Cowell Cambridge has lost its great Sanskrit Scholar. Professor Cowell was fifty years ago a Professor in Government Colleges in Bengal. His Sunday Bible-classes are still spoken about by old Bengalees who remember his devoutness and religious earnestness. The contrast between him and his confrère Max Müller illustrates the difference between the traditions of their two Universities—accurate scholarship on the one hand and culture graceful but less exacting on the other. It was Cowell who induced Edward Fitzgerald to study Persian and translate the Rubaiyat of Omar, so that to him is indirectly due one of the most famous literary fashions of the nineteenth century.

We are glad to call attention to the accompanying announcement of the Madras School Book Society, of which Canon Sell is President. It seems to outline the right policy for the Society to follow and to foreshadow the most useful employment of its funds; and we hope that among our readers many will respond to the offer it contains.

(1) The Committee will, by a money grant, assist authors in the production of "really useful" vernacular literature "of a healthy moral tone."

(2) A grant shall not exceed one-half of the nett cost of production and shall not be paid till the work is published.

(3) In the case of works recently published, satisfactory evidence of the cost of production must be given, and in the case of MSS. an estimate for printing the work must be submitted, with a specimen printed page, showing the nature of the type and the quality of the paper, for the approval of the Committee.

(4) The copyright, right of sale and all profits accruing from such sale shall belong to the author. The Society's connection with an aided work shall cease when its grant has been given.

(5) In the case of a book thus aided, it may be stated that it is published under the patronage of the Society.

LITERARY NOTICES AND NOTES.

Mineralogy—An introduction to the Scientific Study of Minerals. By Professor Henry A. Miers, F.R.S., of Oxford. Macmillan & Co. Price 25*s*.

Undoubtedly the words of the wise man that 'of the making of books there is no end' are true of many sciences and arts, but there is one subject at least to which they can hardly be said to apply and that is 'Mineralogy,' for of readable books on that subject there are few, nay it might be said there is but one and that is the book before us. It is true there *are* books—there is Dana, full, weighty, complete, encyclopaedic, but rather a book for the Professor's Reference Library than for the ordinary student. There is Maskelyne, still heavier, stiffer and more specialised. And now we hear there is Lewis, and though we have not seen this, yet we have a shrewd idea what is in it, for had we not the never-to-be-forgotten pleasure of sitting at the feet of that master when he delivered his soul in the lectures which he has embodied in his book? *His* book, we are sure, has something to say about the 'forms' of crystals, though what else we can only guess.

But in reference to the book before us, let us hasten to say that we have read it with intense interest. It carries us back in mind to our student days, those days of fog and mystery, when, after leaving the lecture room we more than once—and we were not alone in the pious wish—ejaculated 'Oh that somebody would write a book on Mineralogy, a book that we could read and that would help us to understand the subject'; but the book was not forthcoming. Alas, there may be reasons. It may be that the demand for such was so limited that it would *not pay*. It may be that it was due to *fear*, for we have not forgotten that once upon a time a gentleman beloved, and an excellent teacher, was politely asked to resign his post because he had the audacity to write a book on *Mineralogy*. However the writer of *this* book need have no such qualms, for he has produced a work which is alike a credit to himself, to the great University of which he is such a distinguished member, and to the fascinating subject into whose portals he has introduced us.

The author's name will be a sufficient guarantee to all, that it is a book carefully and lucidly written. The only feature about it to which one might be disposed to take exception is its price—25*s.* net—but when we take into consideration the fact that it contains 716 beautifully executed illustrations and two exquisitely coloured plates of interference figures, together with the fact that the class of readers it can touch is at best but a limited one, we are bound to admit that the price is not excessive. It is described as an 'introduction', and while that is true in one sense, we venture to think that it is an introduction so exhaustive in its treatment of the various branches of the subject with which it deals that it will be found to be more than sufficient for the requirements of most readers, if not for the most fastidious student.

It may be that this paper will fall into the hands of one who contemplates entering the University of Cambridge and intends taking up the 'Natural Sciences Tripos.' If he takes Chemistry and Physics and requires a third or fourth subject, let him by all means take up Mineralogy and let him read this book as his text-book, for in addition to the lectures and demonstrations on the subject he will require no other book. If he follow this advice, we are confidently sure that he will never regret the step he has taken.

It may not be advisable in these columns to enter into a minute analysis of the methods here adopted, to discover the merits or demerits of such treatment, but some observations should be made, in justice to the author, if only to testify to the ability displayed and the thoroughness with which he has carried out his aims. A student of Mineralogy must of course begin with the crystal. He must learn to classify crystals, to recognise the differences and resemblances between two crystals of the same mineral. He must study the laws which regulate them. By means of the goniometer he must measure accurately the angles between their different faces and these measurements he must learn to project on paper so as to determine the symmetry or class to which the crystal belongs. In the laboratory he must study from every point of view the physical properties of the crystals, and lastly with the microscope by means of that strange kind of light known as 'polarised light' he must examine their optical properties. After such an investigation the crystal—tiny, it may be and the tinier the better for accurate work—will be obliged, reluctantly perhaps, to tell its story. It must give not only its name and address but its whole life's history. In all these systematic researches the student has a perfect guide in this 'Introduction.'

Though Professor Miers has, in this excellent book, had in mind chiefly the requirements of the student aspiring to academic fame, yet we cannot but hope that it may become known to and be eagerly

read by that larger outside body of students who, though they have no such scholastic ambitions, yet are nevertheless earnest searchers after truth in all its departments, and especially in the great realm of nature where God's wisdom and skill are so strikingly manifest. To the vulgar mind a crystal is a mere stone, but to the sincere student of nature it is a thing of beauty and a type of purity. It at once brings him face to face with some of the most important laws that regulate the universe, and if patiently and reverently studied it cannot but lead him nearer to Him who in the beginning created the heaven and the earth.

Logic—Deduction. By A. Subrahmanyam, B. A., L. T., 2nd Edition: rewritten and enlarged. Srinivasa, Varadachari & Co. Madras.

Mr. Subrahmanyam's new text-book for the B. A. examination entitled *Logic—Deduction*, appears as a second edition of his text-book of Logic for the F. A. examination published in 1885, but now rewritten and brought up to the B. A. standard. It is thus a compilation which offers to the teacher the tempting convenience of a text-book containing neither less nor more information than may insure his students a comfortable 'pass'. In Formal Logic particularly one longs sometimes for a book, such as might manufacture the 'passes,' and leave one free to educate. In the hands of a judicious lecturer Mr. Subrahmanyam's book might be made to realise, in some degree, this division of labour. The treatment it offers is weakest just in those matters on which the teacher who desires to awaken his students to the profounder aspects of Logic is most willing to lecture at length: on the other hand the more mechanical parts of the logical tradition are stated with a fulness of reference which renders unnecessary other supplement than occasional emphasis and brief, but not infrequent, criticism.

Any text-book which undertakes to follow in detail the outline course of Logic prescribed by the Madras University Calendar can hardly escape the character of a compilation; and although Mr. Subrahmanyam modestly hopes that "readers will find here and there some freshness in the manner of treatment," it is as a compilation that his contribution must be judged. As such it can claim some excellence, notably in the diligent consultation of writers which every page reveals. The preface names "Dr. Keynes, Dr. Bain, Mr. Welton, Mill, Minto, Dr. Read, Mr. Bradley, Dr. Venn, and a few other logicians." The orthodox may be relieved to learn that of these Mr. Bradley appears mainly in the preface!

In fact this text-book does not escape the defects of its qualities. The discussion sometimes loses itself in the citation of competing views. As an instance in point take Mr. Subrahmanyam's discussion

of the "Definition or Scope" of Logic. When, from Aldrich's definition as starting point, the student finds himself led successively past Whately, "another writer," Jevons, the *Port Royal Logic*, Mill, Ueberweg "a recent writer," and Dr. Keynes, until finally Dr. Bain is reached, he may well feel that, from the author of an elementary text-book, such treatment is handsome indeed. Nevertheless the same student might be pardoned for a little hesitation in deciding what is Mr. Subrahmanyam's own view. His citation of Mill reads like unreserved approval, until, after stumbling over an ambiguous concluding sentence, one is startled, in the next paragraph, by the opening remark that Ueberweg's definition is "also" open to objections. On the other hand Dr. Bain's place at the conclusion of the series might suggest that he is to be considered its consummation, but there is no overt suggestion of an estimate. A second defect is superficiality of treatment wherever the profounder issues are touched. Superficiality in an elementary text-book is certainly inevitable, but one occasionally wonders if Mr. Subrahmanyam's superficiality of treatment is not just a trifle unconscious. When one reads that every proposition is "a relation between things as expressed in words through thoughts," one acknowledges a very pleasant lucidity of sound: nor will one pretend surprise that a writer who can make use, at this time of day, of Mill's distinction of immediate and mediate truths, should make bold to state the relation of Logic to Metaphysics within the space of nineteen lines. A third defect, and one which the plea "elementary" will not excuse is occasional carelessness of arrangement and expression. But is it only this, or is it something worse, when Mr. Subrahmanyam incidentally expounds the distinction of *formal* and *material* as follows: "The word 'formal' is equivalent to 'having the same form or unaltering.' Hence 'formal laws' means 'laws which do not alter on any account, which are uniform and constant.'"?

Logic—Deduction is thus a text-book which cannot receive unmingled commendation. Even its professed end of enabling the student to "obtain the required knowledge of the subject without his having to undergo the labour of sifting and gleaning," will find favour only with those who think that such labour may more profitably be concentrated on a few of the more instructive issues. On the other hand one convenience about which there can be no dispute is the reprint offered of the B.A. examination questions from 1880 to 1902.

A Manual of Hygiene for use in India. By Charles Banks, M. D. etc. Macmillan & Co. Ltd. Price Re. 1-8.

There is perhaps no country in the world where the evils which follow neglect of the ordinary laws of health are more evident than in India. Millions of ignorant people in this country violate these laws and

nature surely takes her revenge. The author of this little book who adds to his other duties that of a Municipal Commissioner of Calcutta states in the opening sentence of his introduction that seventy-eight per cent. of all deaths occurring in India may be attributed to causes which are more or less preventible. With facts such as these who can doubt the urgent need of sanitary reform in India? Municipalities and other corporate bodies can of course do a great deal to mitigate evils and minimise risks but the gradual enlightenment of the masses must come largely from the educated section of the community. In this as in other things education imposes a sacred trust on those who have reaped its benefits. The author states in the preface that his book is intended to meet the requirements of University students, but we would rather see it in the hands of those who have finished their school or college course and who are in a position to carry out some of the principles and applications in their own village street or home. The laws of health can be as easily acquired for examination purposes as any other laws and would be as easily forgotten; for this reason we think the study of Hygiene might with advantage be deferred to a time when it could be put to practical use. In our opinion a copy of the present or some similar work should be in the hands of every Municipal Commissioner in India.

The book which is clearly written and well illustrated gives an elementary account of the anatomy and physiology of the human body with special reference to the maintenance of health. It contains *inter alia* sections on air and its impurities, water supply and the impurities of water, food and diet, infectious and contagious diseases, vaccination, disinfection, personal hygiene, removal of sewage, and vital statistics. A concluding section is devoted to ordinary ailments and accidents with the treatment which they require. The illustrations which depict the evils of tight lacing—an unnatural fashion which is not likely to arise in India—might have been omitted, and an index would have been useful.

Elementary Biology, Descriptive and Experimental. By John Thornton, M.A. Longmans, Green, & Co. Price 3*s.* 6*d.*

This book is an addition to the long list of text books written to meet the requirements of a special examination syllabus. The writer who is a practised hand writes clearly and accurately; the illustrations which number 180 are admirably lucid and many of them have been taken from standard works. The first two chapters are devoted to some of the general principles of Biology, such as the characters of living things, and of organic and inorganic substances, the differences between animals and plants, and the biological importance of air, water, etc. The remainder of the book is devoted to the discussion of three types, viz. the flowering plant, the bracken fern, and a common quadruped as exemplified by the cat. One of the best features

of the book is that clear directions are given for the carrying out of simple experiments more particularly in connection with the two vegetable types. The somewhat meagre account of a "common quadruped" which the syllabus appears to require, is preceded by two chapters on the structure of the human body which we cannot help thinking are out of place, and the same may be said of the last three chapters which simply recapitulate some of the leading facts of human physiology without any special reference to the quadruped in question. A series of questions and exercises are given at the end of the book.

Theoretical Geometry for Beginners. By C. H. Allcock. London. Macmillan and Co., Limited. 1903. Price 1*s*. 6*d*.

THIS little work contains the substance of the first book of Euclid, but the order of the propositions and the proofs given are in many cases different from Euclid's. They are very much those adopted many years ago by Archdeacon Wilson in his well-known work on Elementary Geometry. In the present work, as in Archdeacon Wilson's, the problems have been separated from the theorems, and hypothetical constructions have been made use of in proving the latter. The idea of rotation also has been introduced in connection with the definition of angle. There is thus nothing very original in Mr. Allcock's treatment of his subject. Nor does it seem to us to have any other great merit. The language used is in many cases not so clear and precise as it ought to be, and some of the statements made fail to convey the exact meaning intended. The meaning of the word 'postulate', for example, can hardly be said to be well defined in these sentences. "Just as certain theorems are obvious it is evident without proof that certain operations can be performed. Such problems are called postulates." Nor can the following be regarded as a logical statement concerning angle: "When a straight line revolves in a plane from one position to another round a point which is kept fixed both in the line and plane, the amount of turning which it undergoes is called a plane rectilineal angle." This is intended as a definition of a plane rectilineal angle, but if it is a definition at all, it is a definition of the way in which such an angle is measured. The proofs of the propositions are short, and symbols are freely used, but we cannot say that we like the phrase 'runs along' which is used to indicate the concidence of one straight line with another.

Ratnamulika. By V. N. Swamy, B.A., Messrs. Thompson and Co., Madras. Re. 1.

In this work, which is dedicated to Dr. G. U. Pope and contains an elaborate introduction by Mr. V. V. Ramanan, the author tries to prove that Hinduism, Buddhism and Christianity are alike in their

fundamental principles of teaching and philosophy. It is written in the form of a catechism with questions and answers in prose. Here and there the answers are in Sanskrit verses spelt in Tamil; these Sanskrit stanzas and aphorisms are unfortunately left unexplained. The book is a laudable attempt though not free from defects, The style is simple and pleasing. The quotations in Sanskrit and Tamil are intelligent and the illustrative stories apt and really illustrative. The book contains pictures of Siva and one or two other Hindu deities. There is not much uniformity in spelling, and such phrases as *பிரம்பாஸ்திரம்*, and *காரணாவஸ்திரம்*, (Sanskrit and Tamil respectively) coming side by side do not harmonise. The book has many typographical mistakes. Its thesis is of course wrong, but it may be read with advantage by any who wish to make a comparative study of religions and find Tamil more natural to them than English.

Noble Living, being Essays on Religious and Moral Subjects compiled by P. V. Seshagiri Rao. Madras: G. A. Natesan & Co., 1902. Price Rs. 1-4-0.

Mr. Seshagiri Rao has here collected a number of extracts on such subjects as Simplicity, the Reality of Sin, Early Rising, Success, Sympathy, Bhakti. His range is from The Imitation of Christ to the Gita, and from Ruskin and Addison to the unknown contributors to Indian newspapers. The extracts are not long and are usually suggestive, and we can well believe that men of indeterminate religion might find moral stimulus in reading them.

Siepmann's Primary French Course, First Year. London: Macmillan and Co., Limited. 1902. Price 2*s.* 6*d.*

Mr. Siepmann is as expert a writer of text-books in French and German as is to be found, and in this book he has turned his experience to good account. In Mr. H. M. Brock he has obtained a skilful illustrator. The illustrations give no assistance of course to the real study of French grammar or vocabulary, but it is not to be denied that pictures of hair-breadth escapes from an infuriated bull and from a runaway horse may lend a factitious interest—perhaps welcome to many—to a French Primer. An excellent feature of the Vocabulary is the insertion after a word of a clause illustrating its use. This should save pupils from many difficulties, such as arise from the many meanings of *box.* The exercises are well graded, and the grammar is clear, though English terms are used which demand knowledge not to be found in children, for whom the book is clearly intended.

The first ten lessons of this Primer are given separately in a smaller volume—Siepmann's Primary French Course, First Term, price 1*s.* 6*d.* —which Messrs. Macmillan and Co. have also sent us. In this however

the words are written in the alphabet of the Association Phonétique. A little trouble no doubt is needed to understand this alphabet, despite the introductory explanation which is given; but doubtless once mastered it must facilitate the acquisition of a good pronunciation.

From Messrs. Macmillan and Co. we have received also a handy little illustrated edition of *Tom Brown's School Days*—price 1*s*.—that unrivalled tale of English School life, of which sixty editions have, we understand, been published in less than sixty years; and two series of *Brushwork Cards*. Each series consists of 25 cards to be used as drawing copies for advanced Brushwork. In Series A the subjects are Animals, in Series B, Birds, though under the former term none but quadrupeds are given, and under the latter by a generous interpretation Butterflies are included. The price of each Series is two shillings.

Literary Notes.

The publishers of *The Oxford English Dictionary*—or to give its subtitle the "New English Dictionary on historical principles founded mainly on the materials collected by the Philological Society,"—have issued a statement as to the progress of that great work, and as to what the ultimate size and form of the work will be when it is complete. There will be in all ten volumes, and the ultimate distribution of the contents will probably be as follows:—Vol. I. A. B.; Vol. II. C.; Vol. III. D. E.; Vol. IV. F. G.; Vol. V. H. K.; Vol. VI. L. N.; Vol. VII. O. P,; Vol. VIII. Q. R. S., Vol. IX. S. T.; Vol. X. U. Z. The first five volumes have already been published, and the next three are in the press. Mr. Bradley is editing Vol. VI., Dr. Murray Vol. VII., and Mr. Craigie Vol. VIII., and sections of each of these volumes have already appeared. As the volumes are somewhat bulky, arrangements have been made by which the book may be bound in half-volumes, half-volume titles having been prepared. Thus Vol. I. is divided into two half volumes the first of which contains A., and the second, B.

It is long since some diligent investigator proved that on the date on which Sir John Moore was buried it is impossible that there could have been even a struggling moonbeam to give its misty light. Now it is stated that in the prayer book used by the chaplain there is a memorandum which shows that it was not at the dead of night that the funeral took place but in the morning and that too at an hour when neither a lantern nor a moon was necessary. Fortunately poetry is not history, and readers will continue to enjoy "The Burial of Sir John Moore" in spite of its inaccuracies, just as they enjoy the stirring but imaginary ride by which the good news was brought from Ghent to Aix.

Mr. G. K. Chesterton who has so suddenly and so deservedly taken his place as one of the prominent critics of the day has some interesting remarks in the last *Bookman* on the everlasting Dickens-Thackeray question. "Our judgments," he says, "that is, our current and conventional judgments, on our great men of genius have a singular disposition to begin in enormous letters with the unimportant defect and miss in comparison the great merit out of which that defect arises. Thus, for instance, Englishmen have wearied themselves with asserting that Dickens was vulgar and could not describe a gentleman. Dickens could not describe a gentleman, but he was never vulgar except when he attempted that snobbish and unworthy enterprise. Most men do become vulgar when they describe those who are called vulgar people; and it is precisely here that Dickens was never vulgar. There is no trace of vulgarity about Silas Wegg or Dick Swiveller. The supreme function of Dickens in the universe was to point out that robust and humorous common life is not vulgar, cannot in its nature be vulgar, and the only thing that his country men can see about him is that he could not describe a member of the upper classes. We might as well say that Michael Angelo never really painted a chartered accountant. Here again our sincere people have got the wrong end of the telescope. But of all these examples there is none more perfect and more amusing than the fashion which called Thackeray a cynic. He was a cynic, if the critics will, in the same sense that Leonardo da Vinci was a chemist or Mr. Chamberlain a horticulturalist. But the cynic in him was not merely subordinate to his other characteristics ; it was the mere product, nay the by-product of them. His cynicism was a minor result, a thing left over by his triumphant tendency to sentiment. . . . Thackeray is if anything too much on the side of the angels. He was a monk who rushed out of his monastery to cry out against a gaudy masquerade that was roaring around it, and ever since his monk's frock has been mistaken for one of the masquerade dresses and applauded as the best joke in the whole fancy dress ball."

The Athenaeum notes as some indication of the tendencies of development that in its new supplementary volumes the *Encyclopaedia Britannica* for the first time in its history treats Sociology as a separate subject. The article is written from the evolutionary point of view and has been contributed by Mr. Benjamin Kidd.

In the first volume of the *Cambridge Modern History* "Columbus" has been transformed into "Colombo." The *Athenæum* reviewer of the book not unnaturally criticised this and spoke of "Columbus masquer-

ading as Colombo." Mr. E. J. Payne, the writer of the chapter in which the change appears now writes defending himself and stating that it was the decision of Lord Acton to whom he referred the matter. He points out, pertinently enough, that the Latinised forms that were so common in old English writers have been generally discarded, and that we no longer speak of Magellanus or of Tropicus Capricorni. Once however a name has become so well known as that of Columbus has, it is very difficult to effect a change however desirable it may be. If Mr. Payne and other distinguished historians really wish to introduce the old form they should contrive to have it made in the school histories and geographies. If they succeed in doing that, "Columbus" may perhaps in time become as extinct as "Tully" is now. Messrs. Macmillan and Co., have announced that they will publish early this year Lord Acton's lectures on the French Revolution and on General Modern History. The second volume in the Cambridge Modern History will be published in June. This volume, which is the seventh of the History will deal with the United States.

The Young Man has been making inquiries as to the opinions held by certain writers of fiction as regards the asserted decay of the nove' Mr. Benson the author of *Dodo* gives it as his opinion that novels are not any worse now than they have ever been. "Because an enormous number of indifferent novels are written, it does not follow that the art of novel-writing is perishing but only that an increased number of folk are attempting to practise it."

SCIENCE NOTES.

Sir George Gabriel Stokes died on 1st February at his residence, Lensfield, Cambridge. He was born at Skreen, county Sligo, in 1819, and belonged to a family well known in Government and Missionary circles in Southern India. He studied at Cambridge and graduated as Senior Wrangler in 1841. In 1849 he was appointed Lucasian Professor of Mathematics at Cambridge, an appointment which he held till his death. Throughout his long career he has exercised a commanding influence on the development of physical science. He made many contributions to it himself which were of the first importance, especially those on spectrum analysis, diffraction, fluorescence and hydrodynamics; but not less important was the stimulus and guidance he gave to others in their work. He was the acknowledged leader in all the physical research of the last half century. Men like Lord Kelvin, and the late Professors Tait and Clerk Maxwell "looked up to him with reverence as to a veteran," and expressions of indebtedness to him are of common occurrence in scientific memoirs.

IN a leading article in the *Times*, evidently by one who knew him well, Sir George Stokes is described as being "as remarkable for simplicity and singleness of aim, for freedom from all personal ambitions and petty jealousies, as for the breadth and depth of his intellectual equipment. No man was more in request for the management of the ordinary business of his University or of the Royal Society, none was a greater authority upon educational questions in general, nor did any bring to the perplexities of every day business a sounder judgment or a more imperturbable serenity. He had other speculations than those of pure science, and he adhered to convictions which he commended and illustrated by a life of unblemished integrity and nobility." These convictions found fitting expression in his popular lectures on Light, which form one of the volumes of Macmillan's *Nature Series.*

BESIDES Sir George Stokes, a number of well-known scientific men have passed away during the past few weeks; among them, N. M. Ferrers, known to every student of mathematics by his book on Trilinear Coordinates; H. W. Watson, equally well-known for his writings on the Kinetic Theory of Gases; James Glaisher, who made the famous balloon ascents for the purpose of ascertaining the meteorological condition of the higher strata of the atmosphere; and James Wimshurst, whose "duplex" machine has superseded all other forms of electrostatic generator.

IT is generally believed both by natives and Europeans in West Africa that a certain plant in a room keeps the room free from mosquitoes. Mr. A. E. Shipley, writing of this in *Nature*, states that Major Burdon brought home a few leaves of the plant from Nigeria and that these have been identified at Kew as belonging to *Ocimum viride.* This plant is described in the Botanical Register as an under shrub, 3 feet high, having in a high degree the smell of common balm. The leaves are glandular, and the plant is otherwise similar to the allied species, *O. basilicum.* This agrees, in a way, with the Indian belief that the sweet basil or fever tulasi, known in Tamil as surakkarandai or sivakkarandai, is good for fever; and perhaps accounts for the veneration in which the tulasi plant is held.

AFTER Mr. Shipley's article on *Ocimum viride* and its influence on mosquitoes had appeared, Professor Percy Groom wrote to *Nature* to say that in China he had observed the papaia tree to have a similar influence. His house at Whampoa, near Canton, was singularly free from mosquitoes, while other houses on the island were more or less infested with them; and he attributed this to a line of papaia trees which stretched between his house and the river. He frequently

watched these trees, yet he never saw a single insect alight on them. "That the papaia tree," to quote Professor Groom's words, "possesses some curious property—in addition to the notorious proteolytic action of its juice—is suggested by the widespread practice of hanging meat in its shade to render the meat tender. The custom is frequently regarded as a senseless one, but its wide distribution causes one to ask,—Is it not possible that the papaia tree should exhale a gaseous product which either repels meat-destroying insects or exerts an antiseptic action on putrefactive bacteria, or, finally, is a volatile ferment? The peculiar relation in regard to temperature displayed by the proteolytic ferment of the papaia juice renders the last possibility less improbable than at first impression."

OZONISED air is now being tried at several places for purifying drinking water. A new process, called the Vosmaer-Lebret process, has been introduced in Holland and seems to work well. The ozoniser employed differs from others which have been used, chiefly in the absence of glass as a dielectric. The air is made to pass through metallic tubes and the silent discharges which produce the ozone take place between the walls of these tubes. Professor van't Hoff, reporting on the results of the experimental trials, states that the chemical and bacteriological examination of the water before and after treatment with the ozonised air showed that the reduction in organic matter and in the number of colonies of bacteria was equal to the best yet obtained by any other process. He thinks that this process is likely to solve the problem of a pure water supply for large towns and cities. As a result of his report, extended trials are to be made at Rotterdam, in connection with the town water-supply.

A NEW electric lamp has been invented by Mr. P. C. Hewitt, of New York, which gives a brilliant light for a comparatively small expenditure of electric energy. It consists of a vacuum tube, about a yard long and an inch in diameter, with an electrode at each end. At the lower, or negative, pole, the tube is blown out into a bulb which contains a quantity of mercury. To start the current, a spark from an induction coil is required; but, after it is started, a low E. M. F. will maintain it. The Westinghouse Company, who are bringing out the invention, state that this lamp requires only one-third of a watt per candle-power, whereas an ordinary incandescent lamp requires four watts. Unfortunately the light is of a most ghastly hue, and so it is not likely to be of much use for house illumination; but for factories it s very suitable, as the extent of the luminous surface does away with the glare and the contrast of sharp shadows cast by lamps of small surface.

THE Hewitt mercury lamp, besides giving a brilliant light, can be used as a static converter. Professor C. V. Boys states that if the three ends of a star-wound triphase transformer or generator are connected with three electrodes near the top of a globe and the common centre is connected with the mercury pole at the bottom, then, as before, nothing will happen until a starting spark has been sent across the globe, for which purpose a fifth electrode is placed at the top. When the spark has been sent, the triphase current starts running round from electrode to electrode, and always going to the mercury below. Each current being still alive when the next is ready to start, they keep each other going and a single direct current leaves the mercury electrode. In this simple way a current of even a thousand volts can be rectified with a very much smaller loss of voltage than by the converters at present in use.

DR. ALICE LEE and others contribute a paper to the Royal Society on the correlation of the mental and physical characters in man, giving the results of tests applied to Cambridge students and school-boys. They find that honours men are slightly heavier, have slightly longer and broader heads, are not quite as tall or as strong as the poll men, and are slightly more short-sighted. In no case, however, is the correlation sufficiently large to enable the writers to group the honours men as a differentiated physical class or to predict the intellectual capacity from the physical characters of the individual. Among the school boys, the relation was investigated of athletics to health and to intelligence. It was found that while the intelligent are only slightly the more healthy, the athletic are notably the more healthy and are considerably more intelligent than the non-athletic. It was also found that the athletic are the more popular and the more noisy, and tend to quick rather than to sullen temper. "So far as the athletic character in the school-boy enables us to form a general estimate, the expressions 'flannelled fool at the wicket' and 'muddied oaf at the goal' seem hardly warranted."

RECENT PERIODICAL LITERATURE.

The February number of the *Nineteenth Century and After* opens with an article by Mr. Sidney Low on the changes that are taking place in the British Constitution. In no country in the world, says Mr. Low, is so much attention paid to the practical, and so little to the theoretical, side of politics as in England. Acting on the principle, 'Sufficient unto the day is the evil thereof,' the British people go on with the business of the hour, doing that which seems necessary, making their precedents as they want them, and leaving principles and theories to take care of themselves. Mr. Low admits that there is a great deal to be said for this plan, but he

thinks it is worth while occasionally to ascertain if possible how things are drifting.

In December 1894 Mr. Low contributed an article to the *Nineteenth Century* in which he showed that the functions of the House of Commons, which is popularly supposed to exercise supreme control over legislation and executive government, had largely passed into other hands. In the present article he calls attention to the increase that has taken place of recent years in the power of the Cabinet. Legislation has to all intents and purposes become the work of the ministry in office, and a ministry once placed in power can carry all those measures which it chooses to regard as involving a question of confidence until such time as its majority has disappeared or until it has itself decided to retire from office or risk the chances of another appeal to the constituencies. In matters of administration, too, the control of Parliament over the Executive has become of little account. As certain recent events have shown, the country may be committed to a line of action involving the most momentous consequences without even a reference to the representatives of the people.

Within the Cabinet itself important changes have been taking place. According to Mr. Low the most significant constitutional change of the last few years is the growth of the Inner Cabinet. The Cabinet itself owing to its increased size has become a debating society rather than a working Committee; and the real Government of England has come to consist of the Prime Minister, aided or directed by three or four colleagues, who are in close and constant touch with him.

While the Cabinet is no longer under the effective control of the elected representatives of the people there are restraining influences which prevent a Prime Minister from attempting to exercise absolute political power. One of these is the fact that the Prime Minister is a party man and a party reader. Even if he is not ambitious of a further term of office for himself, he cannot be indifferent to the prospects of his friends or the chances of the party to which he owes his ascendency. Another restraining influence lies in the privilege of criticism which the Sovereign enjoys. Under the British Constitution the Sovereign cannot initiate a policy for ministers to follow nor can he impose upon them a policy of his own devising, but in this as in many other matters, Dr. Low says, the constitutional theory is one thing and the constitutional practice another. Criticisms and suggestions were frequently made by Queen Victoria to her ministers, and it was by no means the rule for them to be inoperative. With the proved inability of Parliament to exercise an efficient supervision over the Executive, it seems not unlikely that there may be an increase in the formal as well as the actual participation of the Crown in the business of the Government.

It is pretty generally admitted that if England is to continue to hold her own with the more progressive nations of the world she must improve her system of education. It is rather startling, therefore, to find an article in the *Nineteenth Century and After* on 'The Disadvantages of Education.' The writer of this article, Mr. O. Eltzbacher, thinks that at a time when the British public and British politicians are looking to education to work wonders in every direction it may be useful to consider the limitations of education and to remember how few of the leaders of men have been 'trained' to their leadership. It is an old experience, he says, that the most prominent men in nearly every province of human activity have been amateurs, and not only have many leaders of men been without a highly specialised training in those branches of human activity in which they have excelled, but many of the ablest politicians and many of the most successful business men have not even had the advantage of a fair general education. These are facts which no one can gainsay, but what do they prove? Not, we think, that school education is a disadvantage to a man, but simply that it is not necessarily the most essential or the most important part of a man's training for his work in life. It may be admitted in the same way that an unwieldy store of book knowledge has not seldom been as a millstone round a man's neck, but this does not prove that education is in

itself an evil. Thus even on the supposition that the facts adduced by Mr. Eltzbacher are correctly and adequately stated, the conclusion to be drawn from them is by no means that which appears to be indicated by the title of his article. The manner in which he has dealt with his subject is a little unfortunate, for his real contention is probably not that education is a disadvantage to a man, but that education must be made a more practical thing than it has hitherto been, and that subjects of study should be chosen with more regard to their bearing on practical life than has generally been the case.

Mr. E. B. Havell, Principal of the Government School of Arts, Calcutta, writes upon 'British Philistinism and Indian Art.' The article is not easily summarised, but it may be generally described as a severe indictment of the British administration of India in its relation to the artistic education of the people, and a plea for reform. In the Hindu social organisation, Mr. Havell says, there are no schools of art, no art museums, but art lives and is felt as much by the ryot as by the Maharajah. In the typical Hindu village every carpenter, mason, blacksmith, brass-smith, and weaver is an artist, and the making of cooking pots is as much an artistic and religious work as the building of the village temple. There is thus throughout India a store of artistic material available for educational and economic purposes such as exists nowhere in Europe. How have we used this opportunity? Mr. Havell asks. "The answer given by the schools, public buildings, and streets of Anglo-Indian towns and cities should make us ashamed of nineteenth-century civilisation."

In dealing with the question of providing a better environment for Indian art Mr. Havell makes a suggestion which is worthy of attention. The Government of India and some of the local Governments publish from time to time many excellent illustrations of Indian art and architecture. Such illustrations Mr. Havell suggests might be used to brighten the class-rooms and corridors of Indian schools and colleges and so accustom the eyes of Indian students to beautiful things. In regard to methods of direct art teaching he advocates an intelligent system of instruction in drawing, and the practice of elementary design.

Mr. Herbert Paul writes in an interesting way on the study of Greek. A short time ago a proposal to abolish Greek as a compulsory subject for a pass degree was rejected by a small majority of the Oxford Congregation. Mr. Herbert Paul does not think the decision thus arrived at is likely to be permanent. Modern Oxford, he says, is full of the intellectual restlessness begotten of mental vigour and is more responsive than it has ever been hitherto to the pressure of the outside world. And the outside world is only too ready to agree with the opinion of Bismarck that Russian is quite as difficult as Greek and much more useful. In Mr. Paul's opinion, therefore, the study of Greek will at no distant date be made voluntary. He does not, however, think that the study will suffer thereby. He does not even think that the removal of compulsion would leave Greek to stand on its own merits and the disinterested enthusiasm of heaven-born students. It would still, he says, lead to posts of honour and emolument even in this world, and there would still be classical scholarships and classical fellowships and similar incentives to its study. But these are not the chief grounds on which Mr. Paul bases the opinion that the study of Greek will not suffer though it be made voluntary at Oxford. The influence of Greek literature upon the culture of civilised communities is greater now, he says, than it has ever been before, but this is not because it has been taught and even well taught to unwilling students.

To the December number of the *Nineteenth Century and After* Sir Guilford Molesworth contributed an article in which he sought to prove that the abolition of the Corn Laws was a great mistake. In the present number Mr. Harold Cox, the Secretary of the Cobden Club, shows that not only is the theoretical basis of Sir Guilford Molesworth's argument unsound, but that the facts and statements by which he supported his argument are in many respects quite untrustworthy.

Among other interesting articles we may mention 'A Working Man's View

of Trade Unions,' by Mr. James G. Hutchinson; 'the Present Position 'of Wireless Telegraphy,' by Mr. Charles Bright; 'An Agricultural Parcel Post,' by Mr. J Henniter Heaton; 'Washington, D. C.' by the Hon. Maud Pauncefote; 'Mistress and Maid,' by Mrs. Frederic Harrison; and 'The Beginning of Toynbee Hall—a Reminiscence,' by Mrs. S. A. Barnett. Sir Wemyss Reid has his usual survey of the events of the preceding month.

For some time before the outbreak of the Boer War and whilst it continued men were not in a fit state of mind to view impartially the questions it raised. The war has been finished now for over six months and in the interval a number of books have been published giving accounts of it. With the settlement it has become possible for us to get a clearer view of the causes of the war and the course the war took. In the February number of the *Monthly Review* the editor reviews DeWet's book, "Three Years War," and he singles out some points about which people have not been able to form a clear judgment. Allowing for the fact that DeWet writes with the exuberance of a schoolboy, and treats his old enemy a little lightly, we learn that General Smuts was "one of those who, as members of the Government of the South African Republic, provoked the war with England." It also seems clear that the action of the pro-Boer section of the British public did encourage the Boers to continue after they were really beaten. DeWet's movements were no doubt brilliant but little real advantage accrued to the Boers from them. The quiet, and to the popular mind less brilliant movements and plans of Kitchener had a more powerful effect in the long run. Those movements and those plans rendered the Boer position hopeless. DeWet jibes at the blockhouse system and refers to it as the blockhead system, but Botha acknowledges it proved the ruin of the Boer commandoes. The main principles of warfare as summed up by the editor are interesting. They are, first, fight your hardest and your longest; second fight without hatred, honour your enemy when he is beaten, and protect his women and children; and thirdly, the most scientific and most merciful way of ending war is to take those measures which will most quickly and finally paralyse the enemy.

In another article in the same magazine three leaders of Austri-Hungarian political parties discuss the question of the continuance of the Hapsburg monarchy. All examine the heterogeneous nature of the present kingdom of Austria and Hungary. All look at the way in which a division could take place. All agree that the Hapsburg monarchy must and will be maintained. The German party who want to belong to the German Empire do not receive much support from north German politicians, and for Germany to acquire a port on the Adriatic would be dangerous for the peace of Europe and be a menace to the balance of power. The Czechs are not anxious to exchange the constitutional liberties they possess under the present government for the autocratic government of the Emperor of all the Russias, nor are the Italian population of the south-west likely to be willing to exchange the prosperity they enjoy now for the sentimental privilege of becoming citizens of an almost bankrupt state.

Dr. Lewis Campbell examines the causes which caused the poetic productiveness of his kinsman, Thomas Campbell, to fall off after its early richness. He shows that these were in the first place the strain of journalistic work and secondly crushing sorrow. Campbell's wife and younger children were cut off by sudden death, and his eldest son went mad. An illustrated article describes the results of the work done by Professor Lermann in tracing the development of the portrait of Athene on Greek coins from its first rough form in the days of Pisistratus, through its perfected grace under the influence of Phidias, to its decay.

In this month's *Fortnightly* there is a slight criticism of Mr. Mallock's recent articles on Science and Religion. It is really too slight, seeing that it occupies nearly twenty pages, and too much of a personal explanation. It is written by Father Maher, from whose *Psychology* Mr. Mallock quoted,

and the gist of the article is that if Mr. Mallock is what he professed at the beginning of his enquiry to be, an intellectual accountant, then his accounts need a very careful scrutiny. For instance in the case of Father Maher, six arguments are brought forward as being taken from his book. Five of these arguments are not his, and the sixth one is but a part of one of his positions. Certainly this shakes one's confidence in Mr. Mallock's statements of the apologists. It is only in a foot-note that Father Maher shows how dangerous is Mr. Mallock's final position, and he does this very well. Mr. Mallock concludes that monism is the legitimate outcome of modern science, and he has no hesitation in admitting that monism is the absolute negation of religion. Yet in the region of physical science reason contradicts itself often enough, *e. g.* in the idea of movements, and of the infinitude of space. Is there, therefore, anything to disconcert us if one additional inconsistency comes into prominence—the contradiction between science and religion? Father Maher replies to this that Mr. Mallock's audit has not been an audit of ideas but facts. He has allowed that the freedom of the will is disproved by the presence everywhere of causal law. Therefore the contradiction between liberty and determinism is one not of thought but of fact. If the contradiction is thus fundamental, what is regarded as fact (the scientific position) is sure to be taken, while that which is thought to be a mere theory will be discarded. Moreover, says Father Maher, Mr. Mallock's method of apologetics is exposed to this absolutely fatal objection from the agnostic or antitheist: what claim upon me for obedience, or faith, or reverence, or love has a God by whom I am furnished with an intellect which, when employed with the most faultless care and sincerity, clearly affirms that free-will, a future life, and His own personal existence are illusions? It is evident that a much more satisfactory reconciliation is that which is offered by Mr. Haldane in his essay on Science and Religion which appears in his recently published 'Empire and Education.' We must start from mind, not from matter, in our endeavour to understand the relations of science and faith.

Mr. Cloudesley Brereton considers that, when the Education Bill is applied to London, the educational authority will be not a School Board but a Committee of the London County Council. An anonymous writer holds that Lord Kitchener is just the man to send to India at the present time, for a great number of improvements are necessary. The army must be rendered more mobile, the military department must be improved, transport facilitated, inefficient tribes withdrawn from the native army, while practically the whole of the artillery must be rearmed.

In this month's *Pall Mall Magazine* there is an article by Mr. Harold Begbie on 'Mr. Frank Podmore and Psychical Research.' Mr Podmore is a member of the Psychical research Society, but far from a credulous member. In fact he is a thorn in the flesh of some, and others speak of him as the future Paul of the Society, now persecuting the church. He has laboured long, but his work has been entirely destructive as far as any scientific demonstration of the supernatural is concerned. He disbelieves in the evidence of messages from the dead, and considers all the facts of spiritualism explicable on physical grounds. His position is that all supernormal manifestations have their origin in subconsciousness. While one of the most careful observers of recent spiritualistic exhibitions says that in his opinion 'the explanation which best fits the facts, and the only explanation so far adduced which fits them all, is that of spirit communication,' Mr. Podmore places all these strange exhibitions to the credit of the subconscious self. In taking up this attitude he is but laying one ghost to raise another. It is well that imposture should be fully exposed and that what is explicable on physical grounds should not pretend to a supernatural origin, but though spiritualism, in its usual acceptation, may be discredited, men will not cease to believe in the spiritual. And this is borne witness to by Mr. Podmore's procedure. He has exposed spiritualistic séances only to make the ego more spiritual than before.

COLLEGE NOTES.

The following table shows in a rough way the results of the recent B. A. and F. A. Examinations as far as the College was concerned:

		Appeared.	First Class.	Second Class.	Third Class.	Total Pass.
English	...	282	2	68	127	197
Branch I.	...	36	...	2	3	5
,, II. A.	...	57	...	9	14	23
,, III. C.	...	14	2	4	4	10
,, IV.	...	73	2	16	26	44
,, V.	...	80	2	21	22	45
Tamil	...	69	3	34	26	63
Telugu	...	57	...	19	25	44
Canarese	...	6	...	5	1	6
Malayalam	...	30	3	19	7	29
Sanskrit	...	64	1	18	13	32
Latin	...	1	...	...	1	1
Hindustani	...	2	...	...	1	1
F. A.	...	219	...	7	77	84

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